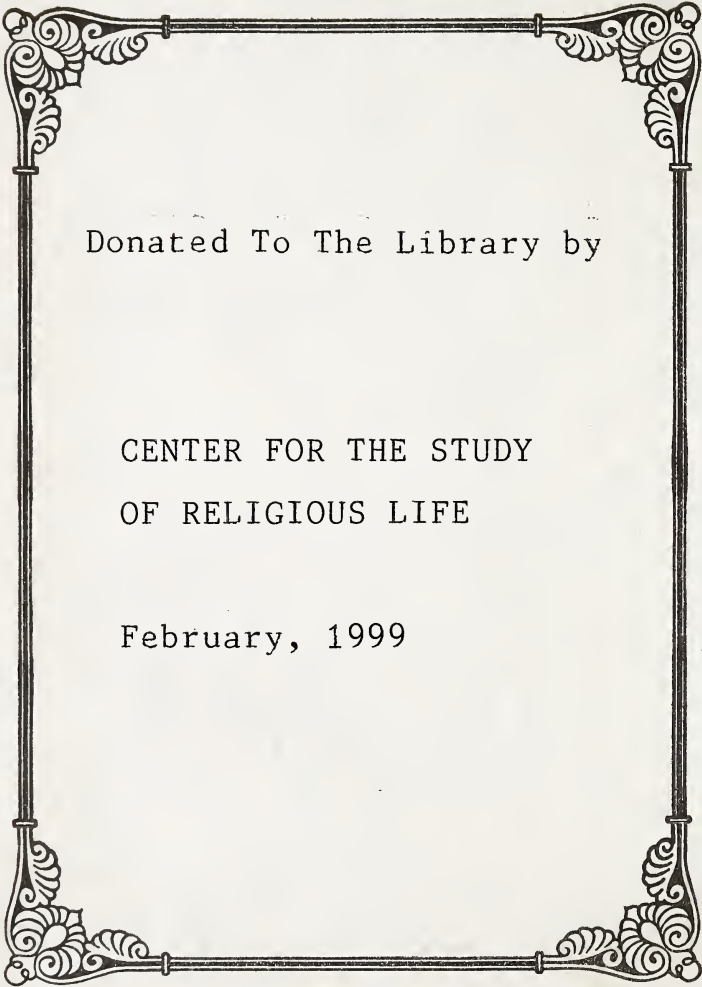


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Decree.

In reply to the earnest prayers of the Sisters, Servants of the Immaculate Heart of the Virgin Mary, whose mother-house is situated in the diocese of Detroit, North America, the Most Eminent and most Reverend Fathers Cardinals of the Sacred Congregation of Religious in a full meeting held at the Vatican, August 8, 1913, after careful deliberation and a consideration of the letters of commendation from Bishops of places in which are found houses of the Institute, gave their consent for the approbation of the Institute itself and also for the approval for a term of seven years of the Constitutions of this Institute as they are contained at the beginning of this Decree.

Our Most Holy Lord Pius Tenth, Pope, deigned to confirm this response of the most Eminent Fathers as it was presented to Him by the undersigned Secretary on the 14th of August of the same year; without, however, infringing on the jurisdiction of the Ordinaries according to the tenor of the Sacred Canons and the Apostolic Constitutions; all things to the contrary notwithstanding.

Given at Rome from the Secretariate of the Sacred Congregation of Religious the 10th day of November, 1913.

O. Card. Cagiano
Praef.

Donatus, Arepus Ephesinus, Secretarius.

CONSTITUTIONS

OF THE

Sisters

Servants of the Immaculate Heart
of Mary



DIOCESE OF DETROIT

1911

Revised 1913 by Rome

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Detroit

DECRETUM.

Cum S. Congregationi de Propaganda Fide supplex exhibitus fuerit libellus ut Institutum et Constitutiones Sororum Ancillarum Immaculati Cordis B. Mariae Virginis in Statibus Foederatis Americae Septentrionalis approbarentur, res Commissioni pro examine Constitutionum novarum Congregationum institutae commissa fuit. Porro Rev^ma Commissio, praeside E^mo ac R^mo Cardinali Mazzella, re mature perpensa, attentis Literis aliquorum Episcoporum, qui de uberibus fructibus a praefatis Sororibus relatis, de spiritu religioso ac regulari observantia testantes, eas Sae. Ci. enixe commendarunt, ac considerans novam hanc Congregationem sanctos sibi proponere assequendos fines seu et propriam Sororum salutem et perfectionem per exercitia religiosa, et segregationem a mundo, nec non puerorum institutionem curare, scopum seu finem praedicti Instituti a S. Sede summopere laudandum, et commendandum censuit.

Hanc vero praedictae Commissionis sententiam a R. P. D. Dominico archi^ep^o Tyrensi Sacrae Congregationis de Propaganda Fide Secretario in audientia diei 27 Januarii 1889 relata, Sanctitas Sua approbare dignata est, et praesens Decretum expedire mandavit.

Datum Romae ex aedibus S. C. de Propaganda Fide die 1 Februarii An. MDCCCLXXXIX.

JOANNES CARD. SIMEONI, PRAEFECTUS.

TRANSLATION.

FIRST APPROVAL OF HOLY SEE.

DECREE.

Whereas letters have been presented begging the Sacred Congregation of the Propagation of the Faith to approve the Institute and the Constitutions of the Sisters, Servants of the Immaculate Heart of Mary in the United States of America, the whole has been referred to the Commission instituted for the examination of Constitutions of new Congregations.

Therefore, the most Rev. Commission under the presidency of His Eminence, Cardinal Mazzella, after mature deliberation, considering the letters of several Bishops who, testifying to the abundant fruits produced by the aforesaid Sisters, their religious spirit and regular observance, have earnestly recommended them to the Sacred Congregation, and considering that this new Congregation aims at obtaining holy ends, namely: the individual salvation and perfection of the Sisters by religious exercises and seclusion from the world and also the education of youth, has deemed the object or end of the aforesaid Institute worthy of being highly praised and commended by the Holy See.

This decision of the aforesaid Commission, reported by the Most Rev. Dominic, Archbishop of Tyre, Secretary of the Sacred Con-

gregation of the Propagation of the Faith, in an audience of the 27th day of January, 1889, His Holiness has deigned to approve and has ordered the present decree to be issued.

Given at Rome in the Palace of the Sacred Congregation of the Propagation of the Faith on the first day of February, 1889.

JOHN CARDINAL SIMEONI, PREFECT.

CONSTITUTIONS OF THE SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY.

Part I

End and Nature of the Congregation; its Patrons; ~~the~~ Means of Attaining the Primary and Secondary Objects of the Congregation.

CHAPTER I.

The Congregation. End and Nature.

1. The end or purpose of the Congregation of the Sisters, Servants of the Immaculate Heart of Mary, is to secure the sanctification of each member and to extend Catholic education.

2. The Mission Houses of the Institute are dependent upon the Mother House at Monroe, Michigan, forming with it one and the same Congregation,

whose members, bound by the simple vows of Poverty, Chastity, and Obedience, are governed by a General Superior assisted by a Council of four Assistants. Chapter.

CHAPTER II.

Primary Object.

3. The primary object of the members of the Congregation is to advance their own sanctification by seclusion from the world and the practice of religious observances. To attain this end, they should labor constantly to imitate the virtues of Jesus Christ, their Model and Spouse, in such a manner that they may be truly called the Spouses of Jesus Christ. That this imitation may be effectual, the Sisters, in the course of the year, should apply themselves to practice the following fundamental virtues; viz., faith, hope, charity or the love of God, charity towards our neighbor, poverty, purity

of heart, obedience, meekness and humility, mortification, recollection and silence, prayer, self-abnegation and love of the cross. These virtues are the foundation upon which they should endeavor to raise the edifice of their perfection, assisted each month by the patronage and the protection of one of the Apostles.

4. They must exercise themselves in a special manner in the virtue assigned, making it the subject of their particular examen, unless otherwise directed, and of their meditation for two or three days at the beginning of the month.

CHAPTER III.

The Secondary Object.

5. The secondary object of the Congregation is the education of youth, which is accomplished by all the means conformable to the Constitutions, such as conducting colleges, academies, parochial schools, other educational insti-

tutions, and orphan asylums; also giving special instruction to children for the reception of the Sacraments.

6. A work of charity particularly dear to the Congregation is the preparation of children for their first Holy Communion. Those whose homes are distant may be received into the Institute at a rate as low as circumstances permit. This shall be considered particularly in regard to the poor, who may sometimes be admitted gratuitously.

7. The Sisters must fulfill with zeal and exactitude the various duties assigned to them by the Superior, and endeavor, while developing the minds of the children, to form their tender hearts to virtue; and in the work of education they must distinguish themselves by great meekness as well as by firmness.

8. Since every moment of the religious life is consecrated to God, the Sisters, when no longer able for the

arduous duties of the Congregation, must not dispose of their time without applying to their Superior for direction, in order that their employment in some material or spiritual occupation may be sanctified by holy obedience.

CHAPTER IV.

The Patrons of the Congregation.

9. The Sisters of the Congregation are consecrated to the Immaculate Heart of Mary, and celebrate the eighth of December as their patronal feast. Their other patrons are Saint Joseph, Saint Alphonsus, and Saint Teresa. Each Sister also obtains by lot an annual patron on the eve of the Circumcision. On this occasion the Sisters assemble in the Chapel; and, after reciting the "Te Deum" in thanksgiving to Almighty God for the graces and blessings of the year, the youngest Sister draws for each a patron, a special virtue to be practiced, and an intention for which a daily

prayer is to be recited. This exercise concludes with the Litany of the Blessed Virgin to obtain her special protection for the new year.

CHAPTER V.

Charity.

10. Charity being the spiritual cement of the Congregation, all the members ought to have but one heart and one soul, loving one another with an affection founded rather upon spiritual than natural motives.

11. To preserve the spirit of charity, they must carefully avoid all disputes and whatever could give the least cause of dissension; consequently they must not sustain their own opinion with obstinacy, endeavoring to take advantage of their learning or endowments; but let each readily yield to the others in a spirit of humility and charity.

12. Even in jest, the Sisters, either professed or novices, are not permitted

to address a companion except by her religious name; they must give the title of Mother to the Superior and that of Sister to one another. They must avoid too familiar terms among themselves, and shun all kinds of raillery and mimicry of their neighbors' defects, whether these are physical or moral, public or private. In conversation with companions, they should not speak disparagingly of a Sister, of the authority or arrangements of Superiors, or of any other matter detrimental to that perfect union which should exist in the Congregation; in a word, to preserve the spirit of charity, they must fly as from a pestilence from everything that might tend to destroy or lessen this beautiful virtue.

13. Though it is holy and praiseworthy to assist others in their offices without neglecting one's own duty, still to interfere in their work is wrong and deserves correction.

CHAPTER VI.

The Vows and the Formula. Renewal of Vows.

14. When the time of the Novitiate is completed, the subjects of the Congregation make the simple ~~perpetual~~ vows of Poverty, Chastity, and Obedience in the hands of the General Superior, at first for three years, and then for life.

15. Formula of Vows:—"Most amiable and loving Lord, omnipotent and eternal God, now that I am about to be numbered, notwithstanding my unworthiness, among the Sisters, Servants of the Immaculate Heart of Mary, I feel more strongly than ever the desire to consecrate myself entirely to Thy holy love, and to serve Thee with all my strength henceforth forever by imitating the most holy life of Thy Divine Son, Jesus Christ, my Redeemer, which is the only way of pleasing Thee. There-

fore, after several days spent in meditation and prayer, I prostrate myself at the feet of Thy Divine Majesty, in the presence of my beloved Mother Mary, and of all the celestial court; and I promise and vow Poverty, Chastity, and Obedience, in the hands of my Superior, and I resolve with Thy grace to persevere in this Congregation until death. So I promise and swear by these Holy Gospels of the living God, declaring myself bound by my vows and oaths according to the manner expressed in the approved ~~Rules and~~ Constitutions.”

16. After making their profession, the Sisters shall sign their Act of Profession in the book kept exclusively for this purpose. The signatures of the ~~Right Reverend Bishop~~ (or his ^{own} delegate) ~~and of the~~ General Superior, and the Mistress of Novices are also affixed.

17. It is absolutely understood that no one is admitted to profession unless she is fully determined to persevere in

for three years, and then for the remainder of my life.

her vocation as a member of the Congregation until death, ~~as she promises on the day of her profession.~~ In consequence of this implicit vow of perseverance, the subject and the Congregation become so intimately united that no one may leave or be excluded except for a grave reason.

18. Renewal of Vows:—Every year, on the eighth of December, the Sisters renew their holy vows. (When the Community assembles in the Chapel for this purpose, each member, according to rank, kneels before the Right Reverend Bishop or his delegate, and with her hand on the Gospel repeats the following formula:

“I, ~~of the Congregation~~ of the Sisters, Servants of the Immaculate Heart of Mary, in the presence of the Divine Majesty, the Most Blessed Virgin Mary, Saint Joseph, Saint Alphonsus, Saint Teresa, and all the Saints of Paradise, renew my holy vows of Poverty, Chastity, and

Obedience, which I made on the day of my profession, and I ratify and confirm them on this day according to the mode expressed in the approved Rules and Constitutions, with the intention of consecrating myself anew entirely to Jesus Christ by this renovation. So help me God and His Holy Gospels.”)

19. To every member of the Congregation this renewal of fervor ought to be of great spiritual profit. Its object is that each Sister may recall the dispositions that animated her on the day of her profession, thus strengthening her resolution to be most faithful to the sacred obligations by which she then bound herself for life.

CHAPTER VII.

The Vow and the Virtue of Poverty.

20. The professed Sisters shall be allowed to retain radical ownership of their possessions; but they are forbidden to use, administer, or distribute the

revenues. They are free to yield this radical ownership either by their acts, or their will and testament, with the consent of the General Superior, by whose permission they may also execute all acts of proprietorship required by the civil law. They must, a month before profession, cede the administration and ^{the} use of their property in an equitable manner, taking into consideration the needs of the Congregation and of near dependent relatives. What is here said of property before profession is to be understood also of such as may come to them afterwards by inheritance.

21. The members of the Congregation shall lead a perfectly uniform community life.

22. The preservation of the religious spirit and the example of our Lord's life should be continual, powerful incentives to love and practice holy poverty. Consequently, though the

Superior must, according to circumstances, supply the Sisters with what is necessary, yet she should be careful not to permit the use of anything that would be in the least a breach of community life. (To maintain inviolably this living in common, the General Superior, on taking her charge, makes a promise never to permit a Sister, unless her duty or office requires it, to retain in her room or elsewhere the smallest sum of money or any delicacy, as fruit or confectionery.

23. Formula of the promise made by the General Superior in the Chapel in the presence of the professed Sisters:

“I, N., General Superior of the Sisters, Servants of the Immaculate Heart of Mary, in the presence of our Lord Jesus Christ, and in accordance with the Holy Rule, promise to maintain the strict observance of community life by never permitting any member to retain in private, for her arbitrary use,

the least sum of money, or anything considered a delicacy or contrary to the spirit of poverty.”)

24. The Superior ought to be reserved in granting permission to eat between meals or out of the refectory. It is strictly forbidden, without great necessity or special permission, to eat anything while away from the Convent, or to drink anything but water. Because of their profession of poverty, the Sisters must be content with frugal fare, in which no distinction is to be made, except for the sick and the infirm.

25. The dress of the members, which must be alike for all, is of medium quality. The habit and the scapular are of blue serge, the color being chosen in honor of the Immaculate Conception; the professed Sisters wear black veils; the novices, white. Each wears a crucifix on the chest and a rosary at the girdle. The use of all that partakes of

vanity is forbidden, such as silk, perfume, silver, and gold, with the exception of the gold ring received on the day of ^{final} profession as a pledge of alliance with their celestial Spouse. The Sister in charge of the clothes-press shall make the ordinary weekly distribution; no one else is allowed to take anything without permission.

26. The Sisters should mend their clothes when necessary; but, before receiving anything new, they must obtain permission of the Superior.

27. Every Sister should be perfectly satisfied to sleep in a dormitory; though, if circumstances allow, the Superior may have cells prepared for the Sisters, requiring an occasional change so as to prevent any attachment that might, in the least, violate holy poverty. These cells must be small and poor, containing nothing more than a crucifix, four pictures, a few books of piety, a holy water font, a table, a chair, a bed

having a common mattress, and the strictly required furnishings. These articles are to be plain but durable.

28. Objects of inconsiderable value, as thread, needles, and pins, shall be kept in a common press, from which the Sisters receive them to supply their work boxes.

29. (Every week the Superior renews permission for the use of the articles specified in the Book of Customs.) Whatever is allowed the Sisters for their convenience may be used only for the purpose designated. It is forbidden to lend, to give away, even a picture, or to receive anything for one's own use without permission. This perfection of poverty is necessary for the strict observance of the vow; thus the Saints practiced it.

30. (Finally, let every Sister bear in mind that the same amount which, in case of theft, constitutes a mortal sin, becomes equally grievous in regard to

an infringement of the vow of poverty, whether this results from taking, keeping, or giving anything without permission.)

CHAPTER VIII.

The Vow and the Virtue of Chastity.

31. Because the virtue of chastity is so dear to the Son of God, elevating man, as Saint Jerome says, in a manner even above the Angels, it should be the brightest ornament of a Spouse of Jesus Christ.

32. To preserve this virtue in its integrity, the Sisters must apply themselves especially to what is prescribed respecting the virtue of modesty; they must always remember that the heart once consecrated to God is a tabernacle sacred to Him alone, that this consecration includes the whole being, demanding a firm and constant custody of the senses, especially the eyes, that in regard to themselves they are always in

the presence of their Guardian Angel and of their Celestial Spouse who witness all their actions. Therefore the members must strive by their grave and religious manner, but above all by a recollected exterior, to inspire the love of virtue. When obliged to converse with men they shall practice this religious reserve in a special manner. The Sisters shall not leave their rooms unless they are modestly clothed; if liable to be seen by seculars, they must be properly dressed.

33. The members of the Congregation are strictly forbidden, without special permission, to read novels, either in book or serial form, the daily papers, and other periodicals not commonly used for school purposes. Laxity in this matter might easily cause the loss of vocation and lead to the destruction of the Congregation. Any Sister who indulges in the reading of light literature forfeits that intimate union exist-

ing between the religious and her Divine Spouse. Moreover any one who seeks only self-gratification, or who is given to particular friendships is far from the perfection required by the ~~vow~~^{virtue} of chastity.

34. Finally, through love for this beautiful virtue, the Sisters must not only carefully guard purity of heart, but attend also to exterior cleanliness, particularly in their dress, their rooms, and in the interior of the house in general.

CHAPTER IX.

The Vow and the Virtue of Obedience.

35. (Since Bishops, by divine right, are the princes of the Church and the successors of the Apostles, the authority they hold is from Jesus Christ; to obey their orders is to obey Jesus Christ Himself; therefore the members of the Congregation must have nothing more

at heart than to give to the Right Reverend Bishop that obedience to which he is entitled.)

36. The Sisters ~~also~~ obey, as they would God Himself, the General Superior whose election has been sanctioned by the Right Reverend Bishop. Every one shall bear towards her all the esteem and respect possible, considering her the representative of Jesus Christ. Should they have any cause of complaint in her regard, they must refrain from showing it and from murmuring. In all the employments entrusted to them in regard to education, they must be entirely and blindly obedient, working and teaching, not according to their own will, but to that of the Superior. This does not imply that they are forbidden to express their opinion, provided it is done with calmness and deference. The Local Superiors, in the houses they govern, are entitled to the same obedience and respect.

37. In their obedience to all Superiors, the Sisters ought to strive to possess that lively faith which absolutely disregards the human accidents of a command and sees in it only the principle of authority, the Will of God.

CHAPTER X.

The Spirit of the Congregation.

38. The Spirit of the Congregation consists principally in self-abnegation and renouncement of self-will; the subjects must endeavor in a special manner to excel in this virtue, obeying blindly and cheerfully the dispositions and commands of their Superiors, unless it is certain that the action commanded is sinful; because in doubt it is always better to obey. Words of murmur or excuse must never be heard among them, much less those that are in direct opposition to obedience. Every one should strive to have no other will than that of the Superior; consequently the words,

“I will” and “I will not,” as opposed to authority, are strictly forbidden. The Sisters will never excuse or defend themselves when reprovèd, but will receive the advice or reprimand with humility, kneeling when they are seriously corrected and not rising without leave.

39. Ordinarily, when Superiors command anything, they do not intend to oblige under pain of sin, though disobedience is always a transgression of the fourth commandment, a sin more or less grievous, according to the matter. It would not be the same of a command, either oral or written, if made by the ~~Right Reverend Bishop or the General Superior~~ in these words: “In virtue of holy obedience,” “Through formal obedience,” or any similar expression which intimates an absolute order of obedience; in such a case, the subject is bound to obey in virtue of her vow, under pain of mortal sin. This formal order is given only by the Right Rever-

end Bishop or the General Superior, and with extreme reserve; whoever receives it is bound to obey without reply or delay. Any one not having this spirit of submission is not fit for the Congregation or for religious life, and will not find peace or rest therein.

CHAPTER XI.

Obedience to Constitutions.

40. The subjects of the Congregation render an entire and faithful obedience to the constitutions ~~and customs~~. Though these do not bind under penalty of sin, yet their willful transgression is rarely without fault; any member aware that her frequent voluntary neglect of rule tends to the relaxation and ruin of the Community cannot be excused from serious fault. Every one will therefore apply herself to this entire faithfulness, even in the smallest points of rule; and whoever has not this spirit of childlike docility and simplicity will never be a

faithful subject, and is unworthy of the name of religious and spouse of Jesus Christ.

41. The strict fidelity required for every religious observance, whether private or common, demands, in a special manner, punctual attendance at the community exercises; no one is allowed to omit them without permission and a just cause. Every one should be careful to answer the first sound of the bell, and leave, for instance, even a letter unfinished.

42. A Sister who comes late to a community exercise or who leaves before it is over, must kneel before the Superior and not rise until permission is given; if this occurs in the refectory, she must kiss the floor before rising; if obliged to leave recreation, she simply asks permission.

43. No Sister dispensed from performing a spiritual exercise with the community, may, without permission,

change the time assigned her for this exercise.

44. To maintain order, the Sister charged with ringing the bell for the exercises must be exact in giving the signal at the prescribed hours.

45. In her vigilance over perfect observance, the Superior shall require strict regularity in the different exercises, neither postponing nor anticipating them; if, on account of some business which detains her, she is unable to be present at the time, the exercise is to be performed as usual.

CHAPTER XII.

Silence.

46. The life of a religious ought to be a life of recollection; therefore the Sisters of the Congregation must love and cherish solitude, live in the presence of God by frequent and fervent ejaculatory prayers, and keep strict silence in the prescribed times and places. The

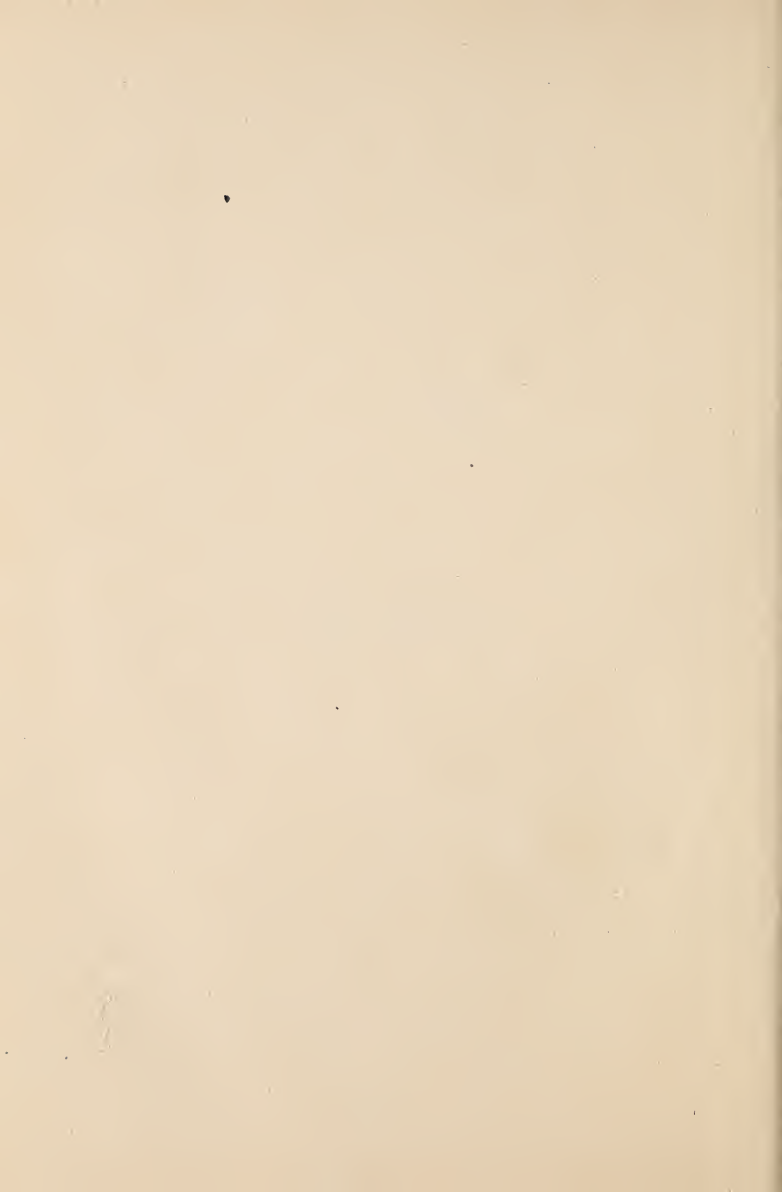
Superior ought to enforce this observance in a special manner, since a religious who does not keep silence is not fit for perfection or religious life; she troubles the Community and prepares for herself an unavoidable fall.

47. Silence is observed the whole day, except during the hours of recreation; the Sisters speak only through necessity and give special attention to silence of action as well as to recollection of spirit. Silence is kept in the chapel, sacristy, dormitory, Sisters' cells and adjoining corridors, refectory, also in the public street. At recreation, if walking in retired places, the Sisters may converse, but in a subdued tone.

48. A stricter silence and recollection is required from after the noon recreation until half-past four o'clock, to honor by this mortification the three hours during which our Divine Saviour suffered for us on the Cross.

49. At the first sound of the bell after the evening recreation, solemn silence begins, continuing until the end of the meditation on the following morning. During this time, it is not allowed to speak even in a low voice, without a particular permission, except in case of sickness or some other urgent necessity, when it is morally impossible to obtain permission.

PART II.



Part II

Government and Organization of the Congregation.

CHAPTER I.

The Right Reverend Bishop.

50. (The Right Reverend Bishop of the Diocese of Detroit is, after the Holy See, the protector of the Congregation. He appoints the spiritual Father or Confessor for the Mother House.)

CHAPTER II.

General Chapter of Elections.

51. Every six years, on the sixteenth of August, the General Chapter of Elections shall be held at the Mother House. This Chapter consists, first, of the members of the ~~Annual Chapter~~ who are members in virtue of their office; second, of an assembly of Electors equal in number to the foregoing, elected

from the Sisters who have been professed ten years. These Electors are to be chosen by a plurality of votes from the sections into which those qualified to vote are divided according to rank. This is done on the day preceding the annual retreat, the sixth of August, when each section elects one of its own members; previous to this, a list showing the number of sections and the Sisters composing each, shall be prepared and placed where it may be inspected. If, after a second ballot, there should be a tie, the choice of an Elector is determined by lot. When this choice of Electors occurs at the Mother House, the General Superior is assisted by two Sisters chosen by the Chapter; if on Mission, it will be conducted according to her directions.

52. The General Superior and the members of her Council are elected for six years. The Superior must be at least thirty-five years of age; Council-

ors, thirty; to be eligible to either office, ten years' profession is required.

53. To fulfill the office of Electors, the Sisters should have recourse to God by frequent and fervent prayer; for fifteen days before the opening of the General Chapter of Elections, the "Veni Creator" and the "Litany of the Blessed Virgin" are said in common; and on the day itself a general Communion is offered that the holy will of God may be accomplished. In exercising their right, the Sisters must seek the greatest good of the Congregation, cast aside self-love, human considerations and party spirit, and vote for those whom they believe, before God, to be most worthy and capable. In all chapters of the Congregation, the voting is done by secret ballot; to place a blank ticket in the ballot box, to try to influence an Elector or one another, and to make elections the subject of conversation, are absolutely forbidden.

CHAPTER III.

Election of the General Superior.

54. At the appointed hour, the Electors assemble in the place assigned, and the Right Reverend Bishop, or his delegate recites the "Veni Creator." To assure himself that all are present, he calls the names of the members from a list previously prepared. Then, from their own number, the Electors choose by ballot a secretary and two witnesses. The election proceeds in the following manner: Each Sister privately writes on a ticket prepared in advance the name she selects; and, folding the paper so that the name may not be seen, she places her ticket in the ballot box on the table. If a member ^{in the house of electors} is too ill to attend two Sisters shall receive her vote and place it with the others. The President, without opening the tickets, counts them to ascertain if their number agrees with that of the Electors.

of the diocese in which the Chapter will be held.

He replaces the tickets, then reads them aloud, at the same time showing them to the witnesses at his side.

55. After recording and counting the votes, the President announces the result to the Electors. An ^{absolute} majority of votes decides the election. To re-elect the General Superior, requires also a majority; for a third term, two thirds of the votes, and the confirmation of the Holy See shall be required. If no one should receive a majority, a second ballot is held. If a majority is not then obtained, the names of the two who have received the greatest number of votes, or, in the case of a tie, three names may be announced to the assembly, and the Electors proceed to a third, and if necessary a fourth ballot, in which those voted for do not take part. In this final vote, if a tie occurs, the President has the right to decide which is to be the Superior; mention of this

must be made in the account of the election.

56. The Assistants, the Monitress, and the other members of the Council, are then elected, in each case by a majority of votes. The elections are confirmed by the President; and the "Te Deum" is said. The votes of the Sisters remain secret; the election being over, the ballots are burned in the presence of the members of the General Chapter. The Sisters never make known for whom they voted, and no one is allowed to question them on this subject. These same regulations apply to Local and Provincial Chapters.

CHAPTER IV.

The General Superior.

57. The entire Congregation is governed by a General Superior bearing the title of Mother General. She is elected in the presence of the Right Reverend Bishop or his delegate, by a

majority of those Sisters entitled to vote. Her term of office begins as soon as her election is confirmed by the President of the election; and she holds her authority for six years, and provisionally until the confirmation of the newly-elected Superior.

58. The Superior is the head of the Congregation by the power with which she is invested. By the example of religious virtues, she endeavors to be a model in the observance of rule, in retirement from the world, in humility, charity, patience, meekness, and firmness. She must actually have the tenderness of a mother, supporting the weak, without upholding the incorrigible; listening to complaints without murmur, and encouraging all to the practice of virtue. It is her duty to watch over the exact and strict observance of the Constitutions, never dispensing for an indefinite time or without reason.

59. When traveling, she should take a Sister to accompany her, ~~unless for a sufficient cause, permission to do otherwise is obtained from the Right Reverend Bishop.~~

60. The Superior has a special obligation to see that all the requirements of charity, as prescribed in the Constitutions, are fulfilled by each Sister, and she must correct at once those who fail in the practice of charity.

61. The Superior, or a Sister delegated by the vote of the Council, visits each house once a year to confer with the Local Superior and the Sisters, to inspect the financial affairs, the condition of the school, and the state of religious discipline.

CHAPTER V.

The Assistants

62. The First Assistant, by general supervision of the order and economy in the various charges of the

house, aids the Superior, whom she represents if the latter is absent or seriously ill. In such a case, the Sisters act in her regard as they do towards the Superior. The Assistant has no right to make any change or to do anything contrary to the will of the Superior.

63. An Assistant also has the care of the spiritual library, keeping it in order, and distributing the approved books to the Sisters, whose choice of spiritual reading is regulated by the Superior.

64. If the office of the General Superior becomes vacant before the expiration of the term, the First Assistant, in connection with the other Councilors, governs the Congregation until the meeting of the General Chapter of Elections, which she will convoke on the sixteenth of August following the vacancy.

CHAPTER VI.

The Mistress of Novices.

65. The Mistress of Novices is appointed ~~for six~~ years by the General Superior; this appointment is confirmed by the vote of the Council. She ought to exercise her office with zeal, discretion, charity, and holy strictness. Her duty is to study the character and disposition of those confided to her care, that she may ascertain and apply the proper means of bringing them to the knowledge and practice of true religious life.

66. The Mistress should have a motherly love for all, and lead the Novices by degrees to perfection, not requiring more than they are capable of attaining; but at the same time she should vigilantly guard their perfect observance of rule and not overlook any fault without firm but kind correction.

67. She instructs the Novices in the best method of prayer, meditation, and

other spiritual exercises by example, as well as by frequent exhortations. She must have no predilections, and beware of acting through any merely natural motive. In performing her duties, she must remember that she is obliged in a special manner to be an example to others, and that she will never succeed in fulfilling her charge if she does not make her Novices die to their own will and opinion and become generous souls.

68. Before the end of the two years' novitiate, the Mistress should give the General Superior her sincere and candid opinion of the dispositions and capacities of the Novices.

CHAPTER VII.

The Monitress.

69. The Monitress is, as it were, the Guardian Angel of the Congregation. She must charitably warn every member who evidently neglects any of her religious obligations; unless, in

order that a suitable remedy may be applied, she judges it more to the purpose to acquaint the Mother General of the fault; however, the Monitress shall not reprove or admonish in public.

CHAPTER VIII.

The Council.

70. In her responsible office, the General Superior is assisted by the Council, or advisory body of the Congregation, consisting of the Superior as executive head, the first and second Assistants, the Monitress, and one ~~or more~~ ~~members~~ elected every six years, all of whom reside at the Mother House.

71. The General Superior assembles her Council regularly every month, and in special session whenever it becomes necessary to treat of important affairs. In summer vacation, meetings are held to inspect the financial accounts of the Missions. In regard to

all official matters brought before them, the members are bound to absolute secrecy. They should maintain a close union with Jesus Christ and possess due diffidence, great prudence, discretion, and firmness. They must also divest themselves of human respect and have nothing in view except the welfare of the Congregation and the greater glory of God.

72. Their meetings begin with the "Veni, **Creator** Spiritus," and end with the "Sub Tuum." After serious, conscientious reflection, each gives her opinion regarding the subjects proposed for consideration, with modesty, candor, and humility. If possible the Council should be informed beforehand of any important matter to be decided. The Superior ordinarily follows the opinion of the majority; however, except in the following specified cases, where the Council has the

decisive voice, she may for good reasons, deviate from it:

First, accepting or suppressing an establishment of the Congregation with the consent of the Right Reverend Bishop.

Second, appointing or removing from office, Local Superiors, and their Assistants.

Third, appointing or changing the Mistress of Novices and the Sister Visitor.

Fourth, admitting Postulants to the holy habit, and Novices to profession.

Fifth, dismissing Novices, and incorrigible professed members after receiving the dispensation of vows from the Holy See.

Sixth, making important sales and purchases.

Seventh, demolishing old buildings and erecting new ones.

Eighth, contracting debts and mortgaging the estates of the Congregation.

Ninth, incurring all extraordinary expenses exceeding two hundred dollars.

73. A Sister proves herself incorrigible when, after repeated warnings and special admonitions of the General Superior, she persists in the commission of certain faults; as, deliberate disobedience, criticisms, and open disregard for authority.

74. If one of the members of the Council, except the General Superior, should die before the expiration of her term of office, the remaining members have the right to choose some one to fill the vacancy.

CHAPTER IX.

The Secretary.

75. The Secretary should be distinguished for her exactitude and

discretion, considering all that pertains to her office as strictly confidential. Her principal duties are: to record the proceedings of the Council and Chapter; to take charge of all official letters and documents, destroying none without the Superior's consent; and to act as corresponding private secretary to the General Superior.

CHAPTER X.

The Treasurer.

76. Acting under the authority and advice of the General Superior, the Treasurer administers the financial affairs of the Congregation. The principal duties of her office are:

To centralize the special accounts of the different Houses and to record them in a general inventory.

To keep a register of all cash received and expended.

To be exact in giving and requiring receipts for the same.

To take charge of the community safe, which should be kept in some well protected place.

The safe will be provided with three separate keys; one in possession of the Treasurer, the other two in the possession of two members of the Council. The safe should not be opened except in the presence of these three Sisters.

CHAPTER XI.

The Annual Chapter.

Omnia

77. This Chapter, consisting of the members of the Council, the Mistress of Novices, the Local Superiors and former General Superiors, shall assemble in the summer vacation at the Mother House, to deliberate on matters of importance affecting the Congregation.

78. All the interests of the Community form the object of the deliberations of this body; but the principal ones are:

First, the means of sustaining the spirit of the Congregation and the faithful observance of the Rules and Constitutions.

Second, to interpret, without alteration of the spirit and letter of the Rules and Customs, those points which may present difficulties.

Third, in reference to discipline and methods of teaching, to introduce changes which have been sufficiently tried.

Fourth, to propose means to secure the material and spiritual well-being of the Congregation.

79. The meetings of the Chapter open with the "Veni, Sancte Spiritus" and conclude with the "Sub Tuum." The General Superior proposes the questions to be discussed; then, before making known her own views, she asks the opinion of the other members. After consultation, they submit without murmur or the least sign of dis-

approbation, to the decision of the General Superior or the voice of the majority.

80. If necessary to facilitate proceedings, committees, composed of at least three members, shall be organized. Each committee makes a special study of the subject under discussion and prepares a report which is read at the appointed time in Chapter. In case of an important question, the final decision may be left for a subsequent meeting; in the meantime the members, by earnest prayer and consideration prepare to give their views. The members are bound to inviolable secrecy regarding all that has been said or done at the meetings; and this obligation lasts even after their membership ceases.

81. The results of the important deliberations of the Chapter, with the dates, are entered in a book entitled "Decisions of the Chapter."

CHAPTER XII.

The Local Superiors.

82. The General Superior proposes to the Council the appointment of the Local Superiors and their Assistants. Although dependent upon the General Superior, whose permission is necessary in all important matters, the Local Superior is the true Superior of the House entrusted to her direction; and she shall be called Mother by the Sisters of that Mission. Her dependence upon the General Superior should be such that the latter is perfectly familiar at all times with the affairs of the Mission, and approves of every important change; hence it is the duty of the Local Superior to report at least once a month to the Mother House.

83. The Local Superior should be exemplary in all virtues and in her devotion to the interests of the Community; she should be intimately united with God by prayer, prudent in speech,

and remarkable for religious gravity. Animated with the sense of her great responsibility, she should ever strive to secure perfect observance of the Constitutions and maintain the spirit by the love and practice of community life, which is attained by strict and faithful correspondence with the customs of the Mother House. It is her duty to encourage and assist the Sisters in their spiritual advancement. As nothing contributes more to order in the Community than the presence of the Superior, she shall not absent herself unnecessarily; and, if obliged to travel, she must, if possible, be accompanied by a Sister.

84. She shall conscientiously attend to the temporal affairs of the Mission, requiring prompt payment of debts; and, with the co-operation of the Sisters, zealously strive to advance the cause of Catholic education by

thorough devotedness to the best interests of the school.

85. The Local Superior takes charge of the spiritual library of the Mission; and, in supplying the Sisters with books for their spiritual reading, she confines her selection to the list approved at the Mother House.

CHAPTER XIII.

The Novitiate.

86. The Postulant:—The General Superior admits young ladies who desire to enter the Congregation.

87. The applicant must be at least sixteen years of age; and only in an exceptional case, sanctioned by the Council, may one who has completed her twenty-eighth year be received. Besides possessing evident signs of religious vocation, the candidate must have sufficient education or aptitude to make herself useful in the Congregation; she must be of legitimate birth, possess a sound body and mind; and

be free from any hereditary disease or remarkable natural deformity. Having been a member of another Community, or having any engagement or obligation in the world that might affect the Congregation, would exclude an applicant from admission.

88. After permission to enter the Novitiate is given, the candidate must bring certificates of baptism and confirmation, and a testimonial from her Pastor or any other Ecclesiastic who is qualified to give it. In ordinary cases, especially in the case of minors, the consent of parents or guardians is required.

89. Before beginning the Novitiate, the postulant shall, in the presence of two witnesses, sign a paper by which she promises to claim no remuneration from the Congregation for services rendered, should she leave at any time.

90. No one shall be received as a Novice until she has been a candidate

for at least three months; the term, which is ordinarily six months, may be extended to a year. ^

91. The Novice:—The chief object of the Novitiate is to train subjects to religious perfection and community life so as to preserve in vigor the true spirit of the Congregation.

92. The Novices occupy a retired part of the house, but assist at many of the regular exercises of the Community. They have a special rule to guide them, dividing their time between prayer, which should permeate all their actions, and manual work and study. Their sole desire should be to acquire virtue and to lay the foundation of a holy life.

93. The term of the Novitiate lasts at least two years; and, if deemed advisable, it may be prolonged for six or twelve months. The Novice is then proposed for her profession to all the Sisters of the Mother House; and, if

one month before, the Superior shall ask the Bishop of the diocese, or his delegate, to make the Canonical examination.

any one is aware of a serious impediment, she is obliged to mention this to some member of the Council. The objections or observations presented shall be discussed at a special meeting of the Council; and, if the decision is in favor of the Novice, she shall, with the sanction of the Right Reverend Bishop, prepare herself for profession by a retreat of ~~five~~^{eight} days and ¹.

CHAPTER XIV.

Duties of the Sisters Engaged with the Children.

94. As education is the principal work of the Congregation, the Sisters engaged in the care of children should be impressed with this great responsibility, and labor most earnestly to promote the glory of God and the salvation of souls by giving their pupils a thoroughly Christian training. They must consider themselves the Guardian Angels of the children entrusted to them and be ever watchful

the Superior will ask the Bishop to come, or send a delegate, to make the Canonical examination.

to preserve them from occasions of evil and to enlighten them on the means of fulfilling their duty towards God and their neighbor in the various circumstances of life. Because example is a most potent factor, the Sisters shall aim to be models of meekness, piety, and charity.

95. To obtain strength for these arduous duties, the Sisters must cultivate the spirit of prayer and reliance upon its power to draw the blessing of God upon their labors. Among themselves, they should be united in mutual support so that their pupils may never detect any difference or opposition. Besides having this union of heart, they ought to be firmly attached to their Superior by humble deference, frequently seeking her counsel in their respective duties, and adhering to the prescribed regulations and course of study arranged for the schools of the Congregation.

96. To maintain order, silence, and all that is requisite for well sustained discipline, the Sisters should punctually fulfill their appointed duties. In their teaching, they must endeavor to present every subject in a clear, concise, and interesting manner. Christian Doctrine should be exceptionally well taught, and the children trained to piety, to habits of neatness, order, and the love of work.

CHAPTER XV.

The Sacristan.

97. The Sacristan, animated by a lively faith in the presence of Jesus Christ in the Blessed Sacrament, must be deeply impressed with reverence for the sanctuary. Leading a life obedient and hidden with Jesus Christ in God, she is ever to be guided in the exercise of her duties by the wishes of her Superior.

98. She should attend to the decoration of the Altar, excel in her care of

everything pertaining to the Divine Service, prepare for Holy Mass and other religious ceremonies, and have all in readiness before the arrival of the Priest. Special care must be taken to keep a lamp burning continually before the Blessed Sacrament.

CHAPTER XVI.

The Portress.

99. In every house a Sister is appointed to receive all who come to the Convent. She should respond to the bell as to a divine call, with promptitude, cheerfulness, and recollection. By her modest, reserved and polite manner she should edify those whom she meets. She should conduct visitors to the parlor and inform the Superior, but deliver no message or package until the Superior grants permission. If visitors call to see the portress, she obtains permission from the Superior to converse with them.

CHAPTER XVII.

The Infirmarian.

100. The Infirmarian should be distinguished by gentleness, patience, and the spirit of self-sacrifice. To animate her zeal and charity, she ought to recall frequently the divine words, "Whatsoever you do to the least of these My little ones, you do it to Me."

101. She should keep the infirmary in order, well ventilated and conveniently furnished; and attend carefully to the prescriptions and regulations of the doctor regarding the sick and convalescent. For special instructions, she depends upon the Superior.

CHAPTER XVIII.

The Keeper of the Wardrobe.

102. The Keeper of the wardrobe should be characterized by a love of neatness and order, and a charitable attention to the necessities of the Sisters. She fulfills her charge under the

direction of her immediate Superior, and according to the approved regulations for this department. She must not dispose of anything except in accordance with the wishes of the Superior and the spirit of poverty.

CHAPTER XIX.

The Sister in Charge of the Kitchen.

103. The Sister who presides over this department ought to be animated by a spirit of faith. She should often consider that it is a great favor to serve our Lord in His own house, where all work is honorable and has the effect of consecration upon the soul. She should acquit herself of her important charge with special care, zeal, and punctuality, often recalling her obligation of charity to prepare properly the food for the Community, and considering that the more painful the labor the more abundant the recompense will be, provided her duties are fulfilled with a

pure intention. She abides by the orders of her immediate Superior. In the spirit of obedience and economy, she must keep the kitchen and everything pertaining to it in the greatest order, and avoid wasting, breaking, and unauthorized expenses.

PART III.

Part III

Observances of the Congregation.

CHAPTER I.

Holy Communion.

104. The Sisters receive Holy Communion every Sunday, Wednesday, Friday, Saturday, on all the Festivals of obligation, on the Feasts of the Epiphany, Corpus Christi, the Nativity of the Blessed Virgin, the Presentation, Annunciation, Visitation, Purification, All Souls, Saint Joseph, Saint Alphon- sus, Saint Teresa, also on the patronal feast of the General Superior. All the members receive their Paschal Com- munion on Holy Thursday.

(The Decree of our Holy Father Pius X, December, 1905, grants the privilege of daily Communion. The following are excerpts: "Frequent and daily Communion is to be promoted,

especially in religious Orders and Congregations of all kinds. . . . In the case of religious institutes, whether of solemn or simple vows, in whose rules or constitutions or calendars, Communion is assigned to certain fixed days, such regulations are to be regarded as directive and not preceptive. In such cases, the appointed number is to be regarded as a minimum, and not as setting a limit to the devotion of the religious.”)

CHAPTER II.

Daily Religious Observances.

105. In all spiritual exercises, it is necessary to conform strictly to the form of prayer and ceremonies prescribed in the Manual. When the exercises are in common, the Sisters make the sign of the cross silently, while the Superior pronounces the words aloud. The Sisters shall meet every day for morning and evening prayers, meditation, the Holy Sacrifice of the Mass,

examination of conscience, and the visit to the Blessed Sacrament and the Blessed Virgin.

106. The Sister having charge is required to give the signal for rising exactly at five o'clock, to rap on the door of each cell and dormitory occupied by the Sisters and say "Tu autem, Domine, miserere nobis," to which each Sister answers, "Deo gratias et Mariae." All should rise at the first sound of the bell, offering their hearts immediately to God. They shall dress modestly and promptly and say the customary prayers before leaving the cell.

107. Meditation and Morning Prayers:—At half-past five o'clock, the signal for meditation is given, and the Sisters assemble in the Chapel and recite the "Angelus" and the prescribed prayers. Then, all having made in private the preparation for meditation, the Superior reads the first point; and

after the lapse of about a quarter of an hour, the second. Three or four minutes before the end of the half hour of meditation, she gives the signal so that each may make the final acts, after which follow the concluding prayers.

108. Particular Examen:—At a quarter of twelve, the Sisters meet in the Chapel for particular examen, the subject of which is ordinarily the virtue of the month. Every Sister should reflect upon this subject in the morning before leaving her cell and recall it at the general examination at night.

109. The prayers following the examen conclude with the “Angelus” at twelve o’clock. The Sisters then proceed to the refectory for dinner.

110. On the eve of the first day of each month, the virtue and the Patron and Protector shall be announced before supper in the refectory.

111. **Spiritual Reading:**—As reading holy books is indispensable to religious life, the Sisters shall devote a quarter of an hour to this exercise every day at the appointed time and in a suitable place. On Sundays, Festivals of obligation, and the weekly recreation day, it may be made at some period of free time.

112. **Reading at Table:**—During part of each meal, there shall be reading at table; at breakfast, from the “Imitation of Christ;” at dinner, a portion of the New Testament and of some other spiritual matter chosen by the Superior; and at supper, except on Thursday and Friday, something relating to the Blessed Virgin. Each Sister should give such attention to the reading that she may retain from it some special point for her spiritual profit. At the signal given by the Superior, the reader concludes with the words, “Tu autem, Domine, miserere nobis,” the

others answering, "Deo gratias et Mariae."

113. Rosary:—The Sisters say privately a third part of the rosary each day; no one should neglect this exercise, but offer it with great eagerness as a tribute of affection to their special patron, the Mother of God.

114. Visit to the Blessed Sacrament and the Blessed Virgin:—From half past four o'clock until a quarter of five, the Sisters shall make a visit to the Blessed Sacrament and to the Blessed Virgin.

115. Study:—To fulfill their secondary object, the Sisters engaged in teaching are obliged to prepare well for their class work. For at least one hour daily, from five until six o'clock, they must apply themselves to this preparation or to their advancement in such branches of education as may be deemed important for them. Those not

employed in the actual work of teaching, occupy this hour according to the direction of their Superior. At six o'clock, the "Angelus" is said; and then all assemble in the refectory for supper.

116. Night Prayers and General Examination:—The signal for solemn silence is given at half-past eight o'clock, when all proceed to the Chapel for night prayers, general examination of conscience, and the reading of the first point of meditation for the next morning, after which the concluding prayer is said.

117. Last Signal:—After the Community exercises, the Sisters may employ some time in private devotion; but they are required to enter their rooms in time to say the prescribed prayers. They are strictly commanded to be in bed by the last signal, which is given at half-past nine o'clock. At this time,

all unnecessary light should be extinguished.

118. Retreat:—Every Sunday, unless it is a recreation day, strict silence and retreat are to be observed by all until after the noon examen.

CHAPTER III.

The Sacrament of Penance.

119. The Sisters must follow inviolably the custom of approaching the holy tribunal of penance weekly. Every three months, they shall go to an extraordinary confessor, either for confession or to ask his blessing.

CHAPTER IV.

Office of the Blessed Virgin.

120. On Sundays and Feasts of obligation, the Office of the Blessed Virgin is said in common, Matins and Lauds on the eve at eight o'clock, the Little Hours in the morning, and Vespers and Compline in the afternoon.

besides, as to Confession and Communion, the Sisters shall observe the prescriptions of the Decree "Quemadmodum Sacra Tridentina Synodus" and "Cum de Sacra-

CHAPTER V.

Thursday—Kissing of the Feet. Accusation on Holy Thursday.

121. Every Thursday, except Holy Thursday, the exercise of kissing the feet shall take place in the refectory before supper. The Sisters stand during the reading of the first fifteen verses of the thirteenth chapter of the Gospel according to Saint John; then, when they are seated, the Superior kisses the feet of twelve Sisters. At the conclusion, grace is said as usual; but there is no other reading.

122. On Holy Thursday, the Superior makes her accusation of ^{ethereal} faults, as the other Sisters do at Chapter. Having assembled the Community, the Superior reminds them of the practice of the virtue of charity, after which, in imitation of our Divine Saviour, she gives them an example of humility by accusing herself of the faults which she has committed against the Constitutions

in the past year, or that part of the year included in her term of office.

CHAPTER VI.

Friday—Degrees of the Passion; Spiritual Reading or Conference; Chapter of Faults.

123. Degrees of the Passion:—The Degrees of the Passion shall be read after the concluding prayer of meditation on all Fridays of the year, except from the first Friday of Advent to the Feast of the Purification, when the Degrees of the Holy Infancy shall be substituted.

124. Spiritual Reading or Conference:—At four o'clock there shall be spiritual reading in common, unless the Chaplain should give a conference; then at half-past four, the Chapter of Faults.

125. Chapter of Faults:—Chapter being an exercise of humility and a means of repairing bad example given, the Sisters should always show the greatest love and esteem for it. Each

Sister should accuse herself in a clear, audible tone, of her faults and transgressions of the Constitutions, ~~customs,~~ regulations, and the known will of the Superior, and receive a penance from her, the Superior having the right to declare any exterior fault which was not mentioned. No Sister should speak about anything that has taken place at Chapter; the Superior alone may speak privately to each Sister of the faults of which she has accused herself.

126. There will be no Chapter in the octaves of Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Immaculate Conception, Annunciation, Assumption, and All Saints.

CHAPTER VII.

Monthly Renewal of Vows.

127. On the twenty-fifth of each month, the Sisters privately renew their Holy Vows after meditation, the subject of which on this day is the In-

fancy of Jesus. Independently of this obligation, all are recommended to renew this sacred contract with their Divine Spouse frequently and fervently.

CHAPTER VIII.

Retreats.

128. Each month the Sisters make a retreat of one day, that they may know their spiritual wants, review the past, and make resolutions for the future.

129. From the time of Mass on Holy Thursday until after Mass on the following Saturday, strict silence is observed by every member of the Congregation, this answering for the monthly retreat. In as far as assistance at the Offices of the Church allows, the customary exercises of retreat days are to be performed.

130. Every year in the summer vacation, all make a retreat of eight days, observing the most rigorous silence.

CHAPTER IX.

Corporal Penances.

131. On Wednesday and Friday of every week, the Sisters shall take the Discipline immediately after night prayers. They shall also abstain from meat on every Saturday and on the eve of the seven principal Feasts of the Blessed Virgin. On Holy Days of obligation the Sisters are dispensed from these penances.

132. In order to avoid all indiscretion, no one is allowed to practice any secret corporal penance, without the permission of the Confessor. For a public penance, the permission of the Superior is necessary. Christian mortification must be dear to the Spouses of a suffering and crucified God; therefore they ought to exercise themselves in these and other mortifications; but they should remember that their principal duty in this regard is to apply

themselves in a special manner to mortify their interior, to overcome their passions, and to renounce their own will, endeavoring, after the example of Saint Paul and the other Saints, to find their delight in sharing in the humiliations and sufferings of Jesus Christ.

CHAPTER X.

Visits.

133. The Sisters are forbidden to enter the room of another Sister without the Superior's permission; this, if granted, does not allow them to read any writing found there. It is still more strictly forbidden to enter the room of the Superior in her absence. They shall not go to the parlor unless they have the Superior's permission, nor shall they remain there in long or useless conversation, remembering that, according to the saying of Saint Teresa, it is in the parlor that the devil gains the most.

134. The Sisters are never unaccompanied on the street; when allowed to go to some part of the city where duty or necessity calls them, they must not pay any visit without permission; and in this point the Superior must be extremely reserved. Only a good reason justifies the Sisters of one Mission House visiting those of another in the same city; if necessary to travel outside of the city, permission of the General Superior must be obtained.

135. Never, even in case of sickness, shall the Sisters, except with permission, allow visitors to enter their room; and this privilege is confined to parents and near relatives. When necessity requires the attendance of a doctor, he must be accompanied by the Superior or a Sister whom she appoints. All visitors should be received with politeness and charity; but the parlor is the proper place for their reception; not even the portress may take it upon

herself to allow them access to other parts of the Convent without previous permission, which shall not, except for a special reason, be given, even in the case of children, for visiting the Community Room, Novitiate, cells, or Sisters' dormitory.

136. The Sisters of this Institution shall not go to visit their parents or relatives unless sent by the General Superior and accompanied by another Sister.

CHAPTER XI.

Recreation.

137. On ordinary days, there shall be recreation from after dinner until half-past one o'clock, from after supper until the bell for evening prayers, on Sunday afternoon, and on Thursday (except Holy Thursday) from after meditation until evening prayers. In those houses where the Sisters are obliged to teach on Thursday, Saturday is the weekly recreation day. The

other recreation days are: Christmas, and the three following days; Holy Saturday, from after Mass; Easter and the two following days; Pentecost and the two following days; Circumcision, Epiphany, Ascension, Corpus Christi, Immaculate Conception, Annunciation, Assumption, All Saints, and the Feasts of Saint Joseph, Saint Alphonsus, and Saint Teresa. During the summer vacation, Tuesday and Saturday of each week are allowed as additional days of recreation.

138. The Sisters kneel and recite an "Ave Maria" silently before the noon and evening recreation; they do not speak until they have saluted one another with the words, "Laudentur Jesus et Maria semper virgo," to which is answered, "Nunc et semper."

139. Recreation, as much as possible, must be taken in common, whether in the community room or on the grounds; and charity and prudence are

most earnestly recommended, also mutual edification, by conversation on spiritual subjects. No one should be absent from recreation without permission, which shall be given only for a good reason.

CHAPTER XII.

Correspondence.

140. It is forbidden to send or receive any letter without permission, except in these cases: Every one is allowed to write to the Right Reverend Bishop or to receive letters from him; and the same privilege is granted to the Sisters of any Mission in regard to the General Superior. Letters marked with the official seal of the Mother House may be opened only by the person addressed.

141. The Superior is obliged to cast at least a glance at all letters of the Sisters before mailing them or delivering them to their respective addresses. In regard to the correspondence of the

students, this duty is fulfilled by the Sisters whom the Superior appoints.

CHAPTER XIII.

Relations with Ecclesiastics.

142. The Sisters should be animated by a lively faith in the sacred character of the Priesthood, always manifesting a profound reverence for Ecclesiastics, and in their intercourse with them avoiding all levity and familiarity. In conversation with one another, they should never speak disparagingly of any Priest. Should disputes arise between Ecclesiastics, or between a Pastor and his people the Sisters ought to refrain from the least interference, and remain entirely neutral.

143. To each member of the Community, its internal affairs are a sacred trust; and no Sister should feel at liberty to communicate to an Ecclesiastic anything capable of lessening his esteem for the Congregation or for any of its members.

Care of the Infirm Sisters and Suffrages for the Dead.

144. The Sisters must be conscientious in caring for their health and should not expose it imprudently. They ought to accept sickness with submission and cheerfulness as a call of their Divine Spouse. It is their duty to inform the Superior in proper time that she may procure medical assistance as soon as deemed necessary. If a Sister becomes dangerously ill, she should be informed and prepared for the last Sacraments, which, if circumstances permit, she should receive in the presence of the Sisters, who may also be called to assist by their prayers the departing soul in her last moments. When it pleases Almighty God to call her to her Eternal Home, proper care must be taken that prayers are said until the body is removed for burial.

145. The deceased shall be laid out in the full habit, with a copy of the

Holy Vows in her hands. (Before burial, however, through love for holy poverty, a wooden cross and a plain rosary will be substituted for her crucifix and rosary. These and her ring are to be kept on a plate in the refectory at her place. Her seat there and in the Chapel remain vacant for a month.)

146. For the repose of the departed Sister's soul, the "Miserere" is said after night prayers, the good works and prayers of the Community are offered for eight days, and each Mission House has two Masses said,—the Mother House a Requiem High Mass.

147. Every month, a low Mass will be offered at the Mother House for the deceased members of the Congregation.

CHAPTER XV.

Reading of the Constitutions.

148. These Constitutions shall be partly read on every Friday of the year at supper, on the day of the monthly

retreat for one hour, on every day of the annual retreat, and on the Ember Days instead of the ordinary spiritual reading. On this occasion, the Superior shall make a few remarks on the faults committed against the Constitutions and indicate the means for correcting them.

APPENDIX.

DECREE.

Just as it is the fate of human things how praiseworthy and holy soever they may be in themselves, even so is it of laws wisely enacted, to be liable to be misused and perverted to purposes opposed and foreign to their nature. Wherefore it sometimes happens that they no longer serve the purpose which the lawmakers had in view; nay, they sometimes even produce quite a contrary result.

Much it is to be deplored that such has proved to be the case with the laws of several Congregations, Societies, and Institutes, both of women who emit simple or solemn vows, and of men who by their profession and discipline are merely laymen. For, inasmuch as occasionally their Constitutions permitted the making a manifestation of conscience, in order that thereby the members might the more easily learn, in their doubts, from experienced Superiors how to walk in the path of perfection, it has happened, on the contrary, that some of the latter have introduced the practice of thoroughly inquiring into the state of their subjects' conscience, which is a thing reserved exclusively to the Sacrament of Penance. In like

manner, and in conformity with the prescriptions of the Sacred Canons, it was ordered that Sacramental Confession in all such communities should be made to the respective Ordinary and Extraordinary Confessors; while, on the other hand, the arbitrary conduct of some Superiors has gone so far as to refuse to their subjects an extraordinary Confessor, even in cases when the conscience of the persons so refused stood greatly in need of such a privilege. These Superiors were given a rule of discretion and prudence for the purpose of enabling them to direct their subjects in a proper and right use of peculiar penitential exercises and other practices of piety; but this very rule, also, was so perverted by abuse that they [the Superiors] took it on themselves to permit, at their pleasure, their subjects to approach the Holy Table, or even sometimes to forbid them Communion altogether. Hence it has happened that such regulations as these, established for the salutary and wise purpose of promoting the spiritual progress of the members and fostering in communities the union growing out of peace and concord, have not infrequently resulted in imperilling the salvation of souls, in deeply disturbing consciences, and, moreover, in the disturbance of exterior peace,—as is most evidently proved by the appeals and complaints frequently made to the Holy See. Wherefore

our Most Holy Father, Leo XIII, impelled by the peculiar solicitude for which he is distinguished toward this most select portion of his flock, in the audience which he gave me, the Cardinal Prefect of the Sacred Congregation of Bishops and Regulars, on the 14th day of December, 1890, after carefully and diligently considering everything, has willed, determined, and decreed as follows:

I. His Holiness annuls, abrogates, and declares of no force whatever hereafter all regulations whatsoever in the Constitutions of Pious Societies and Institutes of women who emit either simple or solemn vows, as well as in those of men of the purely lay order (even though the said Constitutions should have received from the Holy See approbation in any form soever, even that which is termed most special), in this one point, in which these Constitutions regard the secret manifestation of conscience in whatsoever manner or under what name soever. He therefore seriously enjoins on all the Superiors, Male and Female, of such Institutes, Congregations, and Societies to absolutely cancel and expunge altogether from their respective Constitutions, Directories, and Manuals all the aforesaid regulations.

II. He, moreover, forbids such Superiors, Male and Female, no matter what may be their

rank and eminence, from endeavoring directly or indirectly, by command, counsel, fear, threats, or blandishments, to induce their subjects to make to them any such manifestation of conscience; and he commands these subjects, on their part, to denounce to the higher Superiors such as dare to induce them to make such manifestation; and if the guilty one be the Superior-General, the denunciation should by them be made to this Sacred Congregation.

III. This, however, in nowise hinders subjects from freely and of their own accord opening their hearts to their Superiors, for the purpose of obtaining from their prudence, counsel and direction, in doubts and perplexities, in order to aid them in acquiring virtues and advancing in perfection.

IV. Moreover, while the prescriptions of the Holy Council of Trent, *Sess. 25, Cap. 10, de Regul.*, retain their full vigor, as well as the decrees of Benedict XIV, of holy memory in the Constitution *Pastoralis Curae*, His Holiness admonishes Prelates and Superiors not to deny their subjects an extraordinary Confessor as often as the need of their conscience requires it, and without seeking to find out in any way the reason why their subjects make such a demand, or without showing that they resent it. And, lest so provident a disposition

as this should be made illusory, he exhorts the Ordinaries to name, in all localities of their dioceses, in which there are Communities of women, well-qualified priests with the necessary faculties, to whom such Religious may easily have recourse to receive the Sacrament of Penance.

V. As to what regards either permission or prohibition to receive Holy Communion His Holiness also decrees that such permission or prohibition belongs solely to the ordinary or extraordinary Confessor, the Superiors having no right whatever to interfere in the matter. save only the case in which any one of their subjects had given scandal to the Community since his or her last Confession, or had been guilty of some grievous public fault, and this only until the guilty one had once more received the Sacrament of Penance.

VI. All are hereby admonished to prepare themselves diligently and to approach Holy Communion on the days prescribed in their respective Rules; and when the Confessor may judge conducive to the spiritual advancement of any member to receive more frequently, he may give the needful permission. But whoever receives from the Confessor the permission to receive more frequent or daily Communion is bound to inform the Superior of the same; should the latter think that he has just

and serious reasons to oppose such frequent Communion, he is bound to make them known to the Confessor, in whose judgment he must absolutely acquiesce.

VII. His Holiness, furthermore, commands all Superiors General, Provincial and Local Superiors of the Institutes aforementioned, whether of men or of women, to observe zealously and accurately the regulations prescribed in this Decree under pain of incurring ipso facto the penalties decreed against Superiors who violate the mandates of the Holy See.

VIII. He, lastly, commands that copies of this present Decree, translated into the vernacular, shall be inserted in the Constitutions of the said pious Institutes, and that at least once in the twelvemonth, at a stated time in each House, either in the public Refectory, or in Chapter assembled for this special purpose, this Decree shall be read in a loud and intelligible voice.

And thus hath His Holiness determined and decreed, notwithstanding all things to the contrary, even such as are worthy of special and individual mention.

Given at Rome from the Secretariate of the said Sacred Congregation of Bishops and Regulars, on the 17th of December, 1890.

I. CARDINAL VERGA, *Prefect.*

FR. ALOISIUS, BISHOP OF CALLINICUM, *Secretary.*

CUM DE SACRAMENTALIBUS

Many laws, according to time and place, have hitherto been made concerning the sacramental confessions of Nuns and Sisters, and it now seems well to collect them into one Decree, with some changes and a proper arrangement, as follows:

1. For each religious house both of Nuns and Sisters there shall be given as a rule only one Ordinary Confessor, unless it be necessary to assign one or more others on account of the large numbers, or for any other just cause.

2. The Ordinary Confessor shall not as a rule hold this office for longer than a period of three years.

But the Bishop or Ordinary may confirm him for a second or even for a third period of three years: *a*) when he cannot other-

wise provide on account of the dearth of suitable priests, or *b* if the majority of the Religious, including those who in other matters have no vote, agree by secret ballot on the confirmation of the Confessor; other provision is to be made for those who dissent from this arrangement.

3. Several times a year there shall be given to every religious community an extraordinary Confessor to whom all the Religious must go, if only to receive his blessing.

4. For every religious house a number of priests shall be deputed by the Ordinary, so that Religious may without difficulty call them in special cases to make their confession.

5. If any Religious, for her peace of mind and for greater progress in the way of God, ask for some special confessor or spiritual director, this is to be granted easily by the Ordinary, who, however, shall watch

lest abuses arise from this concession. Should such abuses arise he shall carefully and prudently eliminate them always however, with due regard for liberty of conscience.

6. If the religious house is subject to the jurisdiction of the Ordinary the latter elects both the ordinary and the extraordinary confessors; if it is subject to the Regular Superior the latter shall present the confessors to the local Ordinary, whose right it is to grant them faculties to hear the confessions.

7. To the office of Confessor, ordinary, extraordinary or special, may be appointed secular priests, or regular priests with the permission of their Superior—provided, however, they have no authority *in foro externo* over the Religious.

8. These confessors must have completed forty years of age and be distinguished for probity and prudence; but the Ordinary

may, for a just reason and upon his own conscience, choose for this office priests who have not reached that age but who possess the above qualities.

9. An ordinary Confessor cannot become an extraordinary Confessor, nor, except in the cases mentioned under No. 2, can he be re-elected as Ordinary Confessor for the same community, until a year has elapsed since the completion of his term of office. An extraordinary Confessor can be immediately chosen as ordinary Confessor.

10. All Confessors of Nuns and Sisters must take care not to interfere in the internal or external government of the community.

11. If a Religious asks for an extraordinary Confessor no Superior may, either herself or through others, either directly or indirectly, inquire into her reasons for doing so, oppose the petition by words or deeds, or in any way show that she is displeas-

with it; should she do so, she is to be admonished by her Ordinary; if she offend a second time in the same way, she is to be deposed by him—after, however, the Congregation of Religious has been heard on the matter.

12. Religious are forbidden to talk among themselves about the confessions of their companions, nor must they dare to criticise those Sisters who confess to a Confessor other than the ordinary one; should they do so they are to be punished by the Superior or the Ordinary.

13. When special Confessors, called to a monastery or religious house, find that Religious come to them without any just cause of necessity or spiritual utility they should prudently send them away. Again, all Religious are to be admonished that they should avail themselves of the faculty of asking for a special Confessor in such a way that no human consideration sway

them but only their spiritual good and their greater progress in the religious virtues.

14. When Nuns or Sisters happen to be out of their house for any reason, they may make their confession in any church or oratory, even a semi-public one, to any Confessor approved for both sexes. The Superior must not prevent this or make any inquiries about it, even indirectly, and Religious are not bound to say anything about it to the Superior.

15. All Nuns or Religious, when seriously sick, although not in danger of death, may go to any priest approved for hearing confessions and confess to him as often as they like during such grave illness.

16. This Decree is to be observed by all religious families of women, both of solemn and simple vows, by Oblates and other pious communities bound by no

vows, even when the Institutes are merely diocesan. It obliges also communities which are under the jurisdiction of a Regular Superior; should the latter fail to provide for the faithful observance of this Decree, the Bishop, a local Ordinary himself, is to do as Delegate of the Apostolic See.

17. This Decree shall be added to the Rules and Constitutions of every religious family, and shall be read publicly in the vernacular once a year in the Chapter of all Religious Women.

Wherefore, the Most Eminent Fathers Cardinals of the S. Congregation of Religious having first been consulted in a plenary meeting held in the Vatican on January 31st, 1913, Our Most Holy Lord Pope Pius X. on the report of the undersigned Secretary, was pleased in all things to approve and confirm this Decree, and to order that it be published and accurately observed for the future by all concerned,

All things whatsoever to the contrary, even those calling for special and individual mention, notwithstanding.

Given at Rome, from the Secretariate of the S. Congregation of Religious, February 3rd, 1913.

Fr. I. C. Card. VIVES, *Prefect.*
DONATUS, Archiep. Ephesus,
Secretary.

SACRA TRIDENTINA SYNODUS

The Council of Trent, having in view the unspeakable treasures of grace which are offered to the faithful who receive the Most Holy Eucharist, makes the following declaration: "The holy Synod would desire that at every Mass the faithful who are present should communicate not only spiritually, by way of internal affection, but sacramentally, by the actual reception of the Eucharist" (Sess. 22, cap. 6). Which words declare plainly enough the wish of the Church that all Christians should be daily nourished by this heavenly banquet, and should derive therefrom abundant fruit for their sanctification.

And this wish of the Council is in entire agreement with that desire wherewith Christ Our Lord was inflamed when He instituted this divine Sacrament. For He Himself more than once, and in no ambiguous terms, pointed out the necessity of eating His flesh and drinking His blood, especially in these words: "This is the bread

that cometh down from heaven; not as your fathers did eat manna and are dead: he that eateth this bread shall live forever” (John vi. 59). Now, from this comparison of the food of angels with bread and with the manna, it was easily to be understood by His disciples that, as the body is daily nourished with bread, and as the Hebrews were daily nourished with manna in the desert, so the Christian soul might daily partake of this heavenly bread and be refreshed thereby. Moreover, whereas, in the Lord’s Prayer, we are bidden to ask for “our daily bread,” the holy Fathers of the Church all but unanimously teach that by these words must be understood, not so much that material bread which is the support of the body, as the Eucharistic bread which ought to be our daily food.

Moreover, the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet is directed chiefly to this end, that the faithful, being united to God by means of the Sacrament, may thence derive strength to resist their sensual passions, to cleanse themselves from the stains of daily faults, and to avoid

those graver sins to which human frailty is liable; so that its primary purpose is not that the honor and reverence due to Our Lord may be safeguarded, or that the Sacrament may serve as a reward of virtue bestowed on the recipients (St. Augustine, Serm. 57 in Matt., de Orat. Dom., n. 7). Hence the holy Council of Trent calls the Eucharist “the antidote whereby we are delivered from daily faults and preserved from deadly sins (Sess. 13, cap. 2).

This desire on the part of God was so well understood by the first Christians, that they daily flocked to the holy table as to a source of life and strength. “They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread” (Acts ii. 42). And that this practice was to continue into later ages, not without great fruit of holiness and perfection, the holy Fathers and ecclesiastical writers bear witness.

But when in later times piety grew cold, and more especially under the influence of the plague of Jansenism, disputes began to arise concerning the dispositions with which it was proper to receive Communion

frequently or daily; and writers vied with one another in imposing more and more stringent conditions as necessary to be fulfilled. The result of such disputes was that very few were considered worthy to communicate daily, and to derive from this most healing Sacrament its more abundant fruits; the rest being content to partake of it once a year, or once a month, or at the utmost weekly. Nay, to such a pitch was rigorism carried, that whole classes of persons were excluded from a frequent approach to the holy table; for instance, those engaged in trade, or even *those living in the state of matrimony*.

Others, however, went to the opposite extreme. Under the persuasion that daily Communion was a divine precept, and in order that no day might pass without the reception of the Sacrament, besides other practices contrary to the approved usage of the Church, they held that the Holy Eucharist ought to be received, and in fact administered it, even on Good Friday.

Under these circumstances the Holy See did not fail in its duty of vigilance. For, by a decree of this Sacred Congregation,

which begins with the words *Cum ad aures*, issued on the 12th of February, 1679, with the approbation of Innocent VI., it condemned these errors, and put a stop to such abuses; at the same time declaring that all the faithful of whatsoever class, merchants or tradesmen or married persons not excepted, might be admitted to frequent Communion, according to the devotion of each one and the judgment of his confessor. And on the 7th of December, 1690, by the decree of Pope Alexander VIII, *Sanctissimus Dominus*, the proposition of Baius postulating a perfectly pure love of God, without any admixture of defect, as requisite on the part of those who wished to approach the holy table, was condemned.

Yet the poison of Jansenism, which under the pretext of showing due honor and reverence to the Holy Eucharist, had infected the minds even of good men, did not entirely disappear. The controversy as to the dispositions requisite for the lawful and laudable frequentation of the Sacrament survived the declarations of the Holy See; so much so, indeed, that certain theologians of good repute judged that daily Commun-

ion should be allowed to the faithful only in rare cases, and under many conditions.

On the other hand, there were not wanting men of learning and piety who more readily granted permission for this practice, so salutary and so pleasing to God. In accordance with the teaching of the Fathers, they maintained that there was no precept of the Church which prescribed more perfect dispositions in the case of daily than of weekly or monthly Communion; while the good effects of daily Communion would, they alleged, be far more abundant than those of Communion received weekly or monthly.

In our own day the controversy has been carried on with increased warmth, and not without bitterness, so that the minds of confessors and the consciences of the faithful have been disturbed, to the no small detriment of Christian piety and devotion. Accordingly, certain distinguished men, themselves pastors of souls, have urgently besought His Holiness Pope Pius X to deign to settle, by his supreme authority, the question concerning the dispositions requisite for daily Communion; so that this

usage, so salutary and so pleasing to God, might not only suffer no decrease among the faithful, but might rather be promoted and everywhere propagated; a thing most desirable in these days, when religion and the Catholic faith are attacked on all sides, and the true love of God and genuine piety are so lacking in many quarters. And His Holiness, being most earnestly desirous, out of his abundant solicitude and zeal, that the faithful should be invited to partake of the sacred banquet as often as possible, and even daily, and should profit to the utmost by its fruits, committed the aforesaid question to this Sacred Congregation, to be looked into and decided once for all (*definiendum.*)

Accordingly, the Sacred Congregation of the Council, in a plenary Session held on the 16th of December, 1905, submitted the whole matter to a very careful scrutiny; and, after sedulously examining the reasons adduced on either side, determined and declared as follows:

1. Frequent and daily Communion, as a thing most earnestly desired by Christ Our Lord and by the Catholic Church, should

be open to all the faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom.

2. A right intention consists in this: that he who approaches the holy table should do so, not out of routine, or vain glory, or human respect, but for the purpose of pleasing God, or being more closely united with Him by charity, and of seeking this divine remedy for his weakness and defects.

3. Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one (*ne quemquam avertant*) from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention.

6. But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors and preachers—in accordance with the approved

teaching of the Roman Catechism (Part ii. cap. 4, n. 60)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

7. Frequent and daily Communion is to be promoted especially in religious orders and congregations of all kinds; with regard to which, however, the decree *Quemadmodum*, issued on the 17th of December, 1890, by the Sacred Congregation of Bishops and Regulars is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments, of whatever kind, for the training of youth.

8. In the case of religious institutes, whether of solemn or religious vows, in whose rules, or constitutions, or calendars, Communion is assigned to certain fixed days, such regulations are to be regarded as *directive* and not *preceptive*. In such cases the appointed number of Communions should be regarded as a minimum and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic table, whether more fre-

quently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

9. Finally, after the publication of this decree, all ecclesiastical writers are to cease from contentious controversies concerning the dispositions requisite for frequent and daily Communion.

All this having been reported to His Holiness Pope Pius X by the undersigned Secretary of the Sacred Congregation, in an audience held on the 17th of December, 1905, His Holiness ratified and confirmed the present decree, and ordered it to be published, anything to the contrary notwithstanding. He further ordered that it should be sent to all local ordinaries and regular prelates, to be communicated by them to their respective seminaries, parishes, religious institutes and priests; and that in their reports concerning the state of their respec-

tive dioceses or institutes they should inform the Holy See concerning the execution of the matters therein determined.

Given at Rome, the 20th day of December, 1905.

VINCENT,
Card. Bishop of Palestrina, Prefect.

CAJETAN DE LAI,
Secretary.



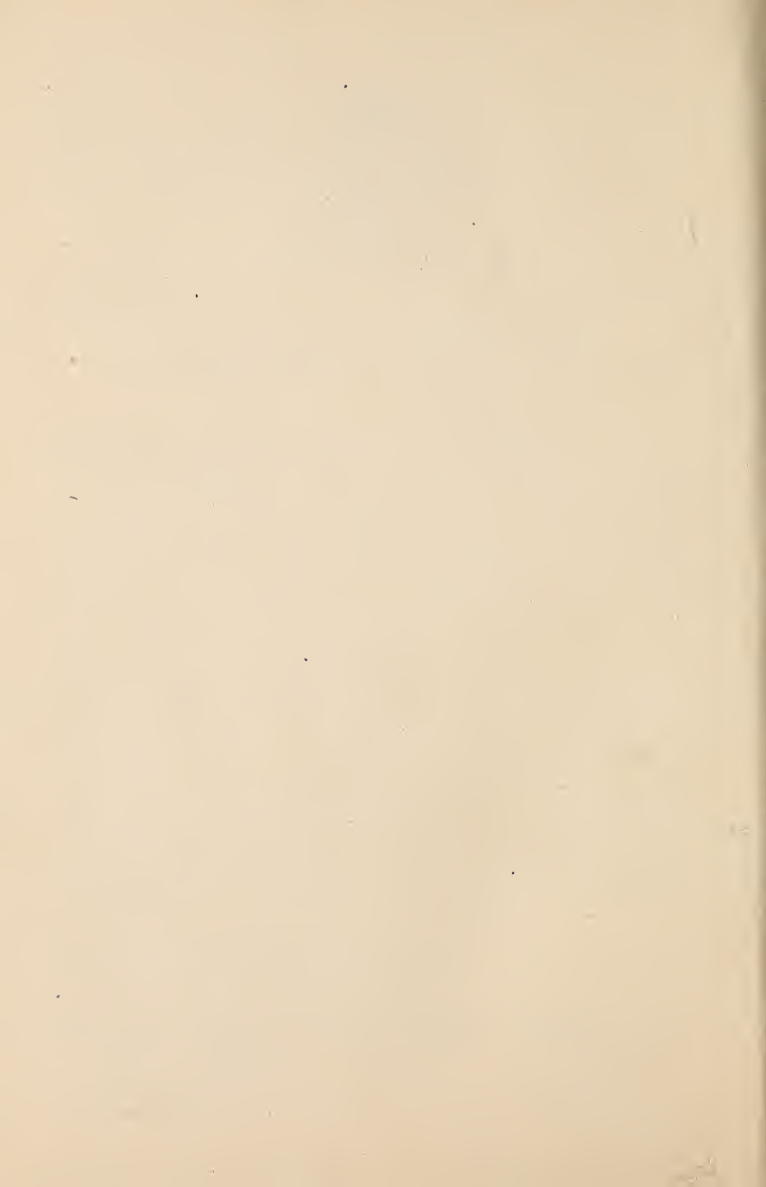
APPROBATION OF THE RIGHT REV-
EREND JOHN S. FOLEY, D. D.

THE REVEREND SISTERS OF THE IMMACULATE
HEART OF MARY:

The revised copy of the Holy Rule of the Sisters, Servants of the Immaculate Heart of Mary, submitted to me, has my most earnest approbation. It manifests in every point the spirit of the true religious life, and the lines upon which the great work of your high vocation, the education of the Catholic youth, is to be conducted. The faithful observance of the Rule, which has marked the Community in the past, from the very foundation, will insure the blessing of our Divine Lord and the protection of your holy Patrons on every member and on all under your fostering care. Let the Rule, then, be the guide of all the actions of the good Sisters in their daily lives, so that in the end they may receive the great reward promised to those who lead others unto God.

*Given at our Residence,
Detroit, Oct. 8. 1911.*

*John S. Foley
Bp. of Detroit.*



Letter of his Lordship, Bishop Lefevere, to the Sisters, Servants of the Immaculate Heart of Mary, approving of their Rules.

Detroit, November 28th, 1845.

DEAR SISTERS:

The Reverend Father Louis Gillet, having favored me with the perusal of the Constitutions and Rules, designed for your Community, I am happy to say, that I find them wisely conceived, easy and very proper to obtain the great objects of your Institute. Wherefore, I cannot but regard them as the most efficacious means to further the designs of God, upon your infant but promising Community and each one of you in particular; and, as these rules are founded upon the maxims of the Gospel, and doctrine of Jesus Christ; so, you ought to consider them as emanating from God Himself, and be persuaded, that, if strictly adhered to in every point, they will surely and safely conduct you to that degree of Christian perfection and of eternal bliss, designed by God, for those whom He calls to that religious state of life.

Wherefore, after mature reflection and invocation of the Holy Ghost, we have approved

and adopted them, as the Constitutions and Rules of the Sisters established at Monroe, in the state of Michigan.

Hoping that you will all be steadfast and diligent in the strict observance of the Rules; that, so by good works you may make your calling and election sure, and thus inherit the eternal reward promised by God, I remain,

Your humble and devoted servant in Christ,

PETER PAUL, *Bp. Zel. Coadj. Adm. Det.*

PETER PAUL LEFEVERE, BY THE
GRACE OF GOD AND THE APPOINT-
MENT OF THE HOLY SEE, BISHOP
OF ZELA, COADJUTOR AND ADMIN-
ISTRATOR OF DETROIT.

TO THE SISTERS, SERVANTS OF THE IMMACULATE
HEART OF MARY. HEALTH AND BENEDICTION.

Whereas, the Rules and Constitutions which we, on the 28th of November, A. D. 1845, approved and designed for your, then incipient Community, were drawn up rather hastily, and without regard to your future increase, and more extensive usefulness, by filial establishments in other places: And whereas, in consequence thereof, you have long since felt the want of better method and more regularity therein: therefore, in compliance with your expressed wishes, with a view to your greater advancement towards perfection, and for the more permanent stability of your Institute, your worthy Director, the Rev. Father Joos, has spared no pains so to arrange and amend those Rules and Constitutions, that they may now be considered complete, and submitted the same for our examination. We then, after a careful perusal and consideration, feel happy in saying, that we find them wisely conceived,

easy and very proper to attain the great objects of your Institute. Hence we cannot but regard them as the most efficacious means to further the designs of God upon your, yet small but promising community in general, and each Sister in particular. As these Rules and Constitutions are founded upon the maxims of the Gospel and the doctrines of Jesus Christ, so you ought to consider them as emanating from God Himself, and be persuaded that, if strictly adhered to, in every point, they will surely and safely conduct you to that degree of Christian perfection and eternal bliss which God has designed for those whom He calls to that religious state of life.

Wherefore, after mature reflection and invocation of the Holy Ghost, we have approved and adopted the hereunto annexed and following Rules and Constitutions, re-arranged and amended by your aforesaid Director, as the Rules and Constitutions of the Sisters, Servants of the Immaculate Heart of Mary, whose Mother-House is now in the City of Monroe, in the State of Michigan. And further, we hereby desire, that all the usual vows, which are to be made or renewed, shall, henceforth, be made and renewed according to these Rules and Constitutions.

Given at Detroit, under our hand and seal, this seventh day of November, A. D. 1861.

PETER PAUL, *Bp. Zel. Coadj. Adm. Det.*

RULE OF SAINT ALPHONSUS, FROM
WHICH OUR CONSTITUTIONS ARE
TAKEN.

Every religious Institute proposes to itself a twofold end: the one is its own sanctification, the other is to procure the salvation of the people and the good of the Church. The former is general; the latter is special, and is that by which religious Orders differ and are distinguished from one another. As regards the former, the Rule commands that all the members of the Congregation shall earnestly and with all their powers strive to acquire sanctity by diligently imitating the most sacred virtues and example of Our Redeemer, Jesus Christ, so that every one may truly say: "I live, now not I, but Christ liveth in me."

But in order to render this imitation more easy to the members of the Congregation, General Chapters have prescribed for them twelve virtues; one for their more special practice each month, namely: Faith, Hope, Charity towards God, Concord and Charity among themselves, Poverty, Purity of body and mind, Obedience, Meekness and Humility of heart, Mortification, Silence and Recollection of mind, Prayer, and lastly, Self-denial and love of the Cross.

These twelve virtues are, as it were, the foundation stones on which chiefly they should build the edifice of their perfection: in each of them they should strive with all their power to make progress, under the patronage of the holy Apostles, one of whom they shall take as their special patron and advocate every month of the year, according to the order in which they are mentioned in the Canon of the Mass. To the virtue appointed for each month they shall direct the meditations they have to make in private, their particular examens, and the good resolutions they may form. And that no one may forget it, on the last evening of every month, not excepting Thursday, the virtue to be practiced during the following month shall be announced from the reading-desk in the refectory; and on the first day of the month a short explanation of the same virtue shall be read at table.

It is earnestly impressed on all Provincial and Local Superiors, that they abound in the explanation of this doctrine of the imitation of Jesus Christ, teaching their subjects by what means they may and ought to copy the life and virtues of their Redeemer, and form in themselves His living image. Above all let this be done by the Masters of Novices and by the prefects both of the Students and of the Lay-brothers, for the Rule enjoins upon them in a special manner to exhort those placed under their charge to the practice of virtue,

and to the perfect imitation of Jesus Christ and contempt of themselves.

With regard to the second end by which we are distinguished from all other religious Orders and Institutes that exist in the Church, the Rule prescribes that we should occupy ourselves not only with our own perfection, but should also, by preaching the word of God, labor to lead the people to a holy life, especially those who, scattered in villages and hamlets, are most deprived of spiritual help; and this is our peculiar or specific end. This does not, however, prevent us from giving Missions also in large and important places, although we should always prefer small towns and hamlets, since of these we are called to take special care. And as, particularly in our time, souls destitute of spiritual help are usually found in larger numbers in cities than in villages and hamlets, it is clearly conformable to the end of the Institute, that, with the approval of the Superior-General, houses be accepted and founded in cities also; nor is this contrary to the Rule, which does not altogether command our houses to be founded outside the centres of population, but only that this should be done "as far as possible."

The life of the members of the Congregation is, therefore, neither entirely contemplative, nor again, is it exclusively active, but partakes of both characters, so that they do not live only for themselves, nor only for the people; but they shall devote their energy, first,

to sanctify themselves by the practice of prayer and of all the virtues, and then to sanctify others.

And in order to attain more perfectly this end of the Institute, namely, the sanctification of the people, the members of the Congregation shall unite the study of learning to great purity of life. They shall, therefore, strive with all diligence to attain proficiency in all the sciences, both human and divine, and be especially learned and well versed in sacred lore, so that under all circumstances they may be able to render useful service to the Church; for an unlearned priest, even though he be a man of prayer, is like a soldier without arms. They shall, therefore, do all in their power to make continual progress in the knowledge of the sciences, as well as in holiness of life, in order that they may be thus most suitable instruments for the apostolic ministry.

PATRON SAINTS OF THE CONGREGATION.

The chief Patroness of our Congregation shall be the Most Blessed Virgin Mary under the title of the Immaculate Conception. Hence the day dedicated to this feast shall be celebrated by us with extraordinary devotion and with the greatest possible magnificence. In the second place shall be Our Holy Father Alphonsus, then Saint Michael, Saint Joseph, the Holy Apostles Peter and Paul, Saint John the Evangelist before the Latin Gate, Saint Philip Neri, Saint Mary Magdalen the Peni-

tent, Saint Teresa, Saint Cajetan, and all the Holy Apostles; so that through their most powerful intervention we may obtain from God that abundance of graces and blessings which are so necessary for us in order to attain our end.

ANNUAL PATRON OF EACH MEMBER OF THE CONGREGATION.

Each member of the Congregation shall receive every year by lot some saint as his patron and special advocate, and at the same time a virtue to be especially practiced, and prayers to be said throughout the year for some heathen nation or for some class of the faithful who are in need. This drawing of lots shall take place in the evening of the vigil of our Lord's Circumcision. After the drawing, the result will be recorded on a tablet by inscribing after the name of each member of the Community what has fallen to his lot. This tablet shall then be set in a suitable place in the house, accessible to all.

CONCORD AND MUTUAL CHARITY.

The members of the Congregation should make it their first and principal study, if they really desire to have among themselves but one heart and one soul, to put on the bowels of mutual love and singular charity. And that there be no weakening of that love, they should utterly lay aside contention, from which for the most part discord and troubles are wont to spring. They shall, therefore,

never engage in violent and obstinate disputes, nor make a display of learning for the purpose of throwing others into the shade, but on the contrary each one shall yield to the other in a spirit of humility and charity. Should any difficult question arise, they shall give their opinion about it with all deference and modesty.

No one shall, either publicly or privately, even through familiarity, dare to call another, whether professed or a Novice, by an unbecoming, ridiculous, or scurrilous name. They shall not use the words: "Thou," "Thee," unless perhaps on one or the other occasion of familiar conversation. They shall, however, never address a Priest in these words, especially in the presence of the lay people. To every one they shall give the proper title according to the custom of the country.

They shall take still greater care not to hold any one up to ridicule, nor to mimic his physical or moral defects, or, if these are hidden, to make them known to others; nor to wound him even slightly by words or actions, or in any way to give him pain; nor, on the other hand, shall they show that they have taken offence at anything. The members of our Congregation should abhor all cutting remarks more than the plague, and Superiors should be most attentive and watchful, that if any one is guilty in this matter they may not fail to punish him.

As it is good and praiseworthy for one to help another in the discharge of the duties of his office, without, however, neglecting his own office, so is it deserving of blame and punishment of one's own accord to interfere in the affairs of others by disturbing those who have the charge of them. The Superiors shall, therefore, take care to punish these disturbers of fraternal charity.

THE VOW OF POVERTY.

And in order that this perfect Community life, which is at present in full vigor among us, may always remain pure and intact, it has been established and confirmed by several General Chapters that the Rector Major, the Visitor, the Provincials, and the Local Superiors, as the heads of the Congregation, on entering upon the exercise of their office, shall take an oath before the whole Community that they never for any reason, however good or urgent it may be, will permit the members of the Congregation to use arbitrarily even the smallest sum of money; moreover, that they will never for any reason or under any pretext, permit any member of the Congregation to keep in his room for his own use, eatables, such as fruit, delicacies, syrup, fruits preserved in sugar or honey, and chocolate. If any one should need such things, they shall be furnished by the prefect of the sick, or by him to whom the Rector has intrusted the charge of them.

But in order to satisfy the precept of the Rule concerning a frugal fare, regard should be had in the selection of food to the common estimation of each country, so that the members of the Congregation may eat the kind of food usually eaten by people of the middle class. But the more choice viands, which savor of luxury, and are used only by the rich, shall be entirely excluded from the table of the members of the Congregation; and what has here been said about food holds good in regard to drink.

All that has been hitherto said also holds good for the Superiors themselves; namely for the Local Superiors, the Provincials and even for the Rector Major, who, by virtue of the same oath, shall have no power to keep for their own and arbitrary use any of the things above enumerated. And if anything be brought from outside, they shall be bound, by virtue of the same oath, at once truly and really to incorporate the whole of it into the Community; since they are at the same time members and heads of the Community. From the obligation of this oath, however, the Rector shall be free during the time that the Fathers are out of the house engaged in giving Missions, novenas, or other exercises: for at that time the members of the Congregation, by virtue of the Rule, are obliged to make their life conformable to the poverty of which they have made profession; but the conscience of those who are at this time their Superiors is so

much the more charged with the duty of being watchful in regard to this point. If a member of the Congregation must leave the house on account of some business, the money that is given to him is supposed to have been given him, in conformity with the same vow of poverty, for his support and other necessary things, but not to be applied to expenses that exceed the ordinary amount; and on his return he shall render to his Superior an account of his expenses.

FORMULA OF THE OATH.

I, N. N. (Rector Major, Visitor, Superior of the Province of N. N., or Local Rector or Superior of the House of N. N.), promise under oath, and bind myself under pain of mortal sin, to the divine Majesty, never to permit the members of the Congregation remaining at home, for any reason whatever, to have for their own and arbitrary use any sum of money whatever; moreover, not to permit any one to have in his room, for his own and arbitrary use, things to eat or to drink that have not been prescribed for him as medicine by the doctor, or at least by the prefect of the sick. Furthermore, I bind myself by the same oath to the same as regards my own person; also really to incorporate into the Community whatever shall come from outside and has been accepted, whether sent to myself, or to any other particular member of the Congregation. Moreover, if the members of the

Congregation have to leave the house, I bind myself not to give them permission to incur expenses that are not in accordance with the spirit of religious poverty, or are not becoming a religious. May God so help me and His Holy Gospels. (Here the Gospel is presented to be touched).

All, both Superiors and subjects, are seriously admonished, that for the love of that holy poverty so highly prized by our Holy Founder, they set themselves against that worldly luxury, which is ever on the increase, and prevent it from creeping into our Congregation. Let them strive never to swerve from that spirit of simplicity which is the characteristic mark of our Institute, either as regards clothing, or food, or journeys, or as to things useful.

Finally, all should bear in mind that the same quantity which suffices in theft to constitute a mortal sin against the Seventh Commandment, suffices also to constitute a mortal sin against the vow of poverty; if, for example, one of us should appropriate anything to himself, or should arbitrarily use anything as his own, without the leave of the Superior.

THE VOW OF CHASTITY.

As this virtue is so very dear to the Son of God, and so necessary to the Evangelical laborer, the subjects of this Congregation shall be most careful in guarding it. Hence they shall use the greatest caution while treating

with persons of the other sex. They shall not go to the houses of their penitents, or of other seculars without an urgent reason, without an express permission of the Superiors, and without a companion assigned to them by the Superior.

In order, therefore, to preserve this virtue, so dear to the Son of God, the members of the Congregation shall most carefully keep the Constitution that treats of Modesty, since modesty has been established as a defence and a safeguard of this holy virtue.

MODESTY.

The apostle Saint Paul, writing to the Philippians, exhorts them to live in such a manner as to edify all men by the gravity and reserve of their deportment, so that no one will dare to speak ill of them. For this reason the members of the Congregation, who ought to have at heart their own good name and the esteem of the people in order to reap an abundant harvest from their labors, shall study so to regulate their exterior bearing, that in them may be seen, as it were, a bright model of gravity and piety; and shall live in such a way as to preach to the people more by example than by word. In speaking they shall always be cautious and guarded in the words which they use; nor shall they utter anything that might have even the semblance of offending the ear of any one.

Through love for holy purity they shall very carefully watch over their senses. Let them in this matter employ all caution and watchfulness and bear well in mind that the custody of the senses and external edification are not supererogatory virtues, but essential and absolutely necessary to the apostolic laborer, since he should preach more by example than by word.

They shall carefully observe the rules of politeness, in accordance, however, with their state of life, and in such a manner as to avoid all affectation, than which, nothing is more opposed to religious simplicity.

Finally, out of love for holy purity, the members of our Institute shall strive not only after purity of heart but also after cleanliness of body; and, therefore, everything that belongs to them should be neat, yet without any affectation. Their garments, as everything else, they should always keep dusted and clean; and they should endeavor to combine neatness with religious poverty.

THE VOW OF OBEDIENCE.

To the Ordinaries of the places where they are, the subjects of this Congregation shall render entire obedience in all things that regard their apostolic labors, and that are not forbidden by the Constitutions.

Without the express permission of the Superiors, it is not allowed them to write letters to any one except the Rector Major and

his consultors; and, without the same permission, to receive letters from any one, except from those just mentioned. In like manner, they shall not eat or drink out of meal-time.

Although the Rule and Constitutions do not oblige under pain of sin, yet they cannot be violated without fault; nay, if any one should frequently violate them, and should at the same time foresee that thereby a notable relaxation of regular observance would follow, he would commit a sin, and even a grievous sin. The Superiors shall, therefore, guard against easily exempting any one, without a just and urgent cause, even though only from time to time, from the observance of a Rule or a Constitution: as by such conduct both the Community and regular observance might be subverted, to the grievous sin of the Superior, who is either himself the offender, or is inconsiderately indulgent, and to the greatest injury of those who have obtained the dispensation. All the members of the Congregation should, therefore, have nothing more at heart than the exact observance of these Rules and Constitutions, so that they should scruple to violate even the least point of them without a clear and evident necessity, and the express permission of Superiors. They should impress upon their minds that if they do not highly esteem even the least of the Rules, they are very unworthy sons of the Congregation of the Most Holy Redeemer.

But the members of the Congregation shall, above all, attach the greatest importance to the observance of the common acts; and no one shall omit them except with express permission given for a just reason by the Superior. The Superiors shall severely punish those who would show themselves negligent and careless in this respect. At the first signal of the bell, by which they are called to a common act, they shall obey without any delay, so as to leave even a letter or a word unfinished. They shall show the same promptitude when the bell calls them individually to the church or elsewhere, to hear confessions or to perform some other work. If any of them, on account of some business that suffers no delay cannot be present in time at a common act that is to take place outside the cell, in the choir or elsewhere, all—with the exception of the Minister and other officials of the house whom the Rector knows to be lawfully prevented—must indicate at the end of the common act, what hindered them from being present. They are not, however, obliged to make up for the exercise which they could not perform with the Community.

The Superior shall be very careful to maintain the order of the day established for the various exercises during the different seasons of the year, as this is one of the principal Rules, not to say the one only Rule whence comes order in the Community and by which it is preserved. He shall never without a just

cause order any exercise to take place either before or after the time appointed; and though he should himself be detained by some business, he shall still take care that every exercise be performed by the others at its proper time; for if the order in a Community is disturbed, everything will necessarily be thrown into confusion. He, therefore, whose office it is to give the signals for the common acts, shall fulfill his duty without awaiting the orders of the Rector. But if the Rector is detained either with the whole Community or with a part of it, by a man of distinction, such as a Bishop, or another similar person, or by some business that cannot be deferred, he shall consult the Rector before giving the signal. But such cases are very rare.

While Fathers are at the common acts, or making their thanksgiving after Mass, it shall never be allowed to call them to hear confessions, or to converse with outside persons; and if they are called, they shall not go except with the express permission of the Superior. Should, however, some necessity arise that suffers no delay, the porter or another shall inform the Rector of it, and he shall decide according to the rules of prudence.

If any one goes to another house, to transact business intrusted to him by his own Rector, he is not obliged to come to an understanding about the matter with the Rector of this house, or, to perform those common acts that are

incompatible with the transaction of his business; nor can the Rector of the house oblige him to perform them. Only when going out of the house and returning, he shall ask the Superior's blessing, but he shall be free from every other burden, since in reference to the business which he is transacting he is to render an account to the Rector who has sent him. However, as will be mentioned afterwards, he must return home before the evening meditation. So long as he remains in the neighborhood of the house, if he has no companion, the Rector shall necessarily assign one to accompany him. If the Provincial Superior orders or permits one of his subjects to go to another Province on whatever business, he shall be bound to inform the Superior of this Province of the order or the permission which he has given. As for the subject, he shall not be obliged to render an account of his business to the Superior of the house in which he is temporarily sojourning; if he, however, wishes to visit strangers not indicated to him by his own Provincial or Rector, he shall inform the Superior of this house, that the latter, if perchance it should be necessary, may communicate to him suitable remarks and instructions; and what is here said of the subject of another Province in regard to visiting outside persons, also applies to him who remains for a time in another house of his own Province.

Without a special commission from the Superior-General or their respective Provincials all members of the Congregation, except those whom it concerns by virtue of their office, are forbidden to visit Bishops, Prelates or other persons conspicuous by their dignity or authority, for the purpose of speaking with them about those affairs of the Congregation that concern the Superiors.

Members of the Congregation, while traveling, are strictly obliged if they can conveniently reach one of our houses, not to go to the houses of seculars to take their meals, and much less to pass the night; and if several of them, though from different houses, meet at the same place, they shall, as much as possible, keep together—in such a manner, however, that each one bears his share of the expenses.

When a Chorist or any one else has to go anywhere, he shall not undertake, without the express permission of the Superior, any business, however trifling, perchance intrusted to him by outside persons; nor shall he promise his services to any one. The Superior, however, shall rarely give such a permission, and only in the case in which a service of this kind is due to an outside person on account of his dignity, or some other special reason.

In order that the lustre of regular observance may always be kept untarnished among us, in every house shall be chosen by the Rector some Father to perform the office of public

Zelator. The latter by going about shall attentively and constantly observe the manner in which every one fulfills his duties, so that every Monday after dinner in the refectory he may, without any respect of persons, point out the faults committed by any one, even by the Minister, as is more fully mentioned in Part IV., where the duties of the Zelator are explained. For this office, therefore, shall be chosen a Father of the best example, and one very exact in the observance of the Rules.

Moreover, all the members of the Congregation, in order to acquire a more exact knowledge of the Rules of the Institute, shall keep with them at least an abridgment of those Rules; and Constitutions which concern each one's duties, whether general or particular; so that before God and the Superiors they may not have any just excuse for their transgressions.

RESPECT AND OBEDIENCE TO BE SHOWN TO THE LOCAL SUPERIORS.

As the spirit of the Institute actually consists in self-denial and the renunciation of one's own will, the members of the Congregation should, above all, excel in the practice of this virtue, by obeying blindly and without the least contradiction all the commands and regulations of their Superiors, of the higher as well as of the lower, no matter how they may be qualified, even though they appear to be ever so incompetent; provided they are invested with the lawful authority to give com-

mands. They shall not, however, obey, should the thing commanded evidently be a venial or a mortal sin. We say evidently, for if a doubt exists, they must obey. Nay, even if what is commanded should be something against the Rules and Constitutions, they still must obey, and should persuade themselves that the Superior has in this case a good reason for giving a dispensation. Yet if it should become evident that the Superior makes little account of the Rules, and frequently dispenses from their obligation, to the detriment of regular observance, even then they must obey; but without delay they should inform the admonitor, the Provincial Superior, or the Rector Major, that suitable remedies may be applied. They shall, therefore, never offer objections, never excuse themselves, never contradict; but, as the Rule says, they shall conduct themselves in such a manner "that it may be said of them that they have no will of their own, but that it is wholly in the hands of those who govern them." The words, "I will" and "I will not" have always been a crime in our Congregation. He that is not animated with this spirit can never live contentedly in our Institute.

They shall show the Superior all possible esteem and veneration, honoring him and respecting him as they would the person of Jesus Christ Himself, whose place he holds. They should, therefore, always speak of him with the greatest respect; and even when there

is anything reprehensible in his conduct, they should never complain among themselves, as such complaints tend to the spiritual injury of those who make them and the ruin of those who listen to them; but in this case they should address their just complaints to his admonitor, who has been appointed by the Rule for this purpose, or even to the Provincial Superior or the Rector Major, just as they think best.

They shall always speak to the Superior with the greatest humility and modesty: the Fathers without biretta, the Brothers without skull-cap; and in these marks of respect they should be profuse rather than too sparing. As soon as the Superior appears, all that are seated shall rise and uncover the head. In his presence they shall not sit, till he is seated, or has given a sign for them to sit down. When they meet him, they shall uncover the head. When he speaks, they shall be silent; and shall not dispute in his presence; when offering him anything or receiving anything from him, they shall make a slight inclination of the head; when they go to him or are called by him, they shall salute him with uncovered head, and then mention the reason of their coming and shall receive his commands. On going out or returning home, they shall genuflect on one knee and ask his blessing in these words, "Benedicite, Pater." If, however, there are in the same place Superiors of different rank,

they shall ask a simple blessing from the Superior highest in rank.

When, in general or in particular, either publicly or privately, they are reprov'd or punished by him, they shall immediately fall on their knees and prefer rather to hear the word, "Rise," than the words, "Kneel down." They shall receive in all humility and with the greatest submission his reprimands and his punishments, without trying to clear themselves by a single word, even though they should have a most just reason for excusing themselves. But if at any time, for some just and holy reason, such excuse should be necessary, they may, after some interval of time, excuse themselves to him, but only in private and without showing any annoyance on account of the reproof they have received.

Finally, if any one desires to speak to the Superior, he must not call him by means of the bell, as he does the rest, but must go to him wherever he may be; and hence there should be no particular sign of the bell for the Superior, though his name should be placed at the head of the tablet. Such is the respect and veneration which the subjects ought to have for him who is at their head, and who governs them as the representative of God.

RESPECT AND OBEDIENCE TO BE SHOWN TO THE FATHER RECTOR MAJOR.

If the Rules and Constitutions prescribe that so great veneration and respect should be paid to the Provincials and Local Rectors, this certainly holds good much more in regard to the Rector Major, who is at the head of the whole Institute. A simple sign expressive of his will shall be a law for all; they shall regard in him the person of Jesus Christ Himself, and the representative of God on earth. The Local Superiors shall severely punish those who fail in this point, whether by deeds or words, especially if they have thereby given offence and bad example to others. When they enter the room of the Rector Major they shall genuflect on one knee, and say each time, "Benedicite, Pater." In whatever part of the house they may meet him, they shall remain standing until he has passed by.

In general, when the Superiors, and even the Rector Major, command anything, they do not command it under pain of sin, though disobedience can never be without fault. But the case is different when in giving orders they use the words: UNDER FORMAL OBEDIENCE; UNDER THE PRECEPT OF OBEDIENCE; BY VIRTUE OF HOLY OBEDIENCE, or other similar expressions indicating that the Superior has the will and the intention to impose a grave obligation. But here we should remark that, for us to have a GRAVE OBLIGATION to obey, it is not

necessary that the formal command of a Superior, if he is present, be given in writing; for in order to oblige under pain of grievous sin, it is sufficient that the command be given orally; but to the absent it must be shown in writing; and signed by the Superior with his own hand.

The formal precept of obedience, which binds under pain of sin, the Rector Major alone can give to each and all the members of the Congregation; and this in whatever place, whether at home or abroad, and in whatever part of the world they may be. All the members of the Congregation, by virtue of the Rule which they have embraced, and of the vow which they have made, are obliged, under pain of grievous sin, to obey, and to subject themselves entirely to his order. The Visitor also can use this way of giving commands, at the time of the Visitation; also the Provincial and the Local Superiors, and all those who take their place in their absence; that is to say, in regard to respective subjects, wherever they are, with due subordination, however, to Superiors of a higher rank. The Minister, as Minister, and other subaltern officials do not possess this power.

Moreover, to prevent all difficulties and inconveniences that might arise through distance of places, from orders given by the Rector Major, as for example, if he gives a member of the Congregation an order, to the execution of which the Provincial, or he who takes his

place, knows that there exists an impediment which, if the Rector Major had known, he certainly would not have given the order: in such cases the Provincial is permitted to interpret the intention of the Rector Major, and to suspend the execution of the order; but should at once give him an account of the whole matter. Yet the subject, as long as the Rector Major has not decided anything to the contrary, must obey his Provincial, since it is for him to render an account of his manner of acting.

One Provincial, however, cannot interpret the order of another Provincial; and, therefore, every member of the Congregation who has been sent out by his Provincial must carefully perform what he has ordered, and must not mind what other Superiors may say. And if on account of very grave reasons he believes he should act otherwise, thinking that if the Provincial were present he would act in the same manner, he may do what he deems proper, on condition, however, that he render an account of his manner of acting. No Superior is obliged to be satisfied with the assertion of a subject that he has received an exemption from some Superior of a higher rank, unless he produces it in writing; in order that, without accusing him of telling a falsehood, the Superior may see in what terms or under what conditions the exemption has been granted.

If Bishops or other persons offer or propose a new foundation to any member of the Congregation, whether to a Local Superior or to a subject, he must abstain from every negotiation, even though only preliminary, and from every kind of intervention, but shall simply inform the Provincial of the matter; who, on his part, after having made inquiries, ought to refer the matter to the Superior-General, to whom alone belongs the duty of accepting or rejecting foundations that are offered.

It must also be remarked here that no member of the Congregation is allowed to procure for himself at Rome the faculty of reading prohibited books before having obtained in writing the permission of the Rector Major; but the latter shall grant it only to members of mature age, good judgment, sedate mind, and who are no lovers of novelties.

Finally, no one is allowed to have any work printed, however small, without the permission of the Rector Major, and the written approbation of two theologians of the Institute.

EATING OUT OF MEAL TIME.

The Rule forbids the members of the Congregation to eat out of meal-time without the express permission of the Superior; and this permission, unless in the case of the sick and infirm, must be given for each case in particular. By Superiors are meant the Rector and whoever has charge of the house in his absence. The Minister, however, even when the

Rector is at home may give permission to any one for a light refection, or even outside of the house in one of our country seats, for some fruit, as will be more fully explained in the Constitution regarding the Minister.

But outside of the house, that is, if the members of the Congregation are to return home the same day, either in the morning for dinner or in the evening for supper, the permission can be granted only by the Rector, and not by the Minister, nor by those who are the oldest in profession; for in this case, the latter can give only permission for a drink of water and nothing else, unless in a case of necessity something more should be required.

As it is not edifying and is by no means becoming for religious to partake of food outside of the Convent, the Rector shall never permit this except in some country seat of the Congregation or of some good friend of ours, but never in other houses of seculars, and much less in the convents of nuns. Under this prohibition, however, is not comprised the breakfast which is offered when one has said Mass in such houses.

ENTERING THE ROOM OF ANOTHER.

The Rule clearly and expressly forbids us to enter the room of another; and it should be understood that it matters not whether he is in the room or not, provided he lives there. Every one, however, may without the permission of the Superiors enter the rooms of the

confessors for confession, and in general, for all that concerns the direction of conscience, as has been hitherto our custom.

Both the Rector and the Minister should, moreover, use great prudence and circumspection in granting this permission; for otherwise there is danger that, through a bad custom, the observance of this Rule may by degrees be relaxed. And if they discover that any one has failed in this respect, they shall, without distinction of persons, punish him as guilty of a grievous fault.

Before entering the room of another, or exchanging a few words at the threshold (for it is not allowed to converse there long), they shall knock at the door, and not open it till they hear the answer: "Deo Gratias"; or, "Enter in the name of our Lord"; or, "Ave Maria."

Except the Rector, no one, not even the Minister, is allowed to open the drawers or the travelling bags, or to read writings or letters in the rooms of others, unless the latter have given express permission to do so; since with us obedience ought to supply the place of lock and key; and in regard to this matter every one should know that, according to the principles of Moral Theology, both the subjects would be guilty of grievous sin who should read writings or letters which others would wish to be kept absolutely secret; and also the Superiors, who should read letters of

subjects which the former are forbidden by the Constitutions to open and to read.

Finally, it is much more strictly forbidden, and under a much more grievous penalty, to enter the room of the Father Rector Major, of the Provincial, or of the Local Superior, when these are not present; but, above all, to open the drawers, or to read any writings whatever they may chance to see.

BRINGING OUTSIDERS INTO THE HOUSE.

It is, above all, forbidden to bring outsiders into the house, and much more into their own rooms; only, when necessary, may they converse with them in places set apart for this purpose.

Outsiders who come to our house shall be received with the greatest kindness and politeness; but neither the porter nor any other member of the Congregation is allowed to bring them without the permission of the Rector into the garden, the corridors, or any other part of the house. However, into the upper parlor may be brought, without informing the Rector, persons distinguished either by their dignity, such as a Bishop, a Vicar General, a prince, or by their local position, as the principal man of a place; for it would not be becoming to make such persons wait in the entrance-hall, or to take them into the lower parlor until the Rector be informed of their arrival. Hence the grate or the door of the entrance-hall and the gate of the garden shall always be locked

but in such a manner that every member of the Congregation can open it with a common key whenever he wishes to enter.

Without the previous permission of the Superior it is allowed to see outsiders only in the lower parlor near the entrance-hall; and the porter shall take those into it who should be received with some distinction, but not common people, whom he must bid remain in the entrance-hall. It is, moreover, the business of the Minister to take care this room be always clean, in good order, and adorned with pictures; everything, however, must be simple. It shall be furnished, besides, with chairs, and with a small table covered with a green cloth on which shall be pen and ink. This parlor shall always be locked so that it may be opened with a common key.

THE VOW OF PERSEVERANCE.

To the vows above mentioned the members of the Congregation shall add the vow of perseverance, by which they oblige themselves to live in the Community till death, and not to ask for a dispensation from their vows except from the Sovereign Pontiff or from the Rector Major. But the Rector Major is always free to send away those subjects whose conduct is not edifying, although in this matter he should before God seriously weigh his motives, and proceed conscientiously and without passion.

RENEWAL OF THE VOWS.

Every year, at Christmas, in the night if possible, or else during the day, or on some day within the octave, as also on the feast of the Most Holy Redeemer or within the octave, after the Rector has made a short address to the Community, in which he shall exhort them to unite themselves more and more to Jesus Christ, and shall draw their attention to the duties that flow from the vows, as well as the spiritual profit that may be derived from this renewal, all shall solemnly renew in common the vows which they have already made, of poverty, chastity, and obedience, together with the vow and oath of perseverance; and after reciting the formula each one shall touch the Missal, which shall be placed open beforehand on the altar for this purpose. The Rector shall first renew his vows, then the Chorists singly in order; but the Brothers shall do so all together, repeating the formula after the Rector of the house, who reads it for them with the necessary pauses.

Moreover, in grateful remembrance of the grandest of all benefits, the ineffable Incarnation of the Eternal Word, it is recommended to all to renew their vows privately on the twenty-fifth day of every month, towards the end of the morning meditation at a sign given by the Rector; and therefore, on the morning of this day the meditation shall be made on this mystery.

FORMULA OF THE RENEWAL OF THE VOWS.

I, N. N., of the Congregation of the Most Holy Redeemer, in the presence of the Divine Majesty, of the Blessed Virgin Mary, of Saint Joseph, of Saint Alphonsus, and of all the Saints of Paradise, renew the vows of POVERTY, CHASTITY, and OBEDIENCE, together with the vow of PERSEVERANCE, which I made on the day of my oblation; and I this day ratify and confirm them, in the manner and form expressed in the Rules and Constitutions approved by the Sovereign Pontiff, Benedict XIV., and in the Privileges, with the intention of consecrating myself by this renewal wholly to Jesus Christ and to the Congregation. May God so help me and His Holy Gospels.

FREQUENTATION OF THE SACRAMENTS, PRAYER, AND CERTAIN EXERCISES OF HUMILITY.

The Priests shall strive to give all possible edification, and to live in such a manner that they may be able worthily to celebrate the Holy Sacrifice of the Mass every day; they shall, therefore, go to confession at least once a week; and the Rector of the House with his Consultors shall appoint for this purpose two confessors.

The members of the Congregation shall inviolably observe the Rule by which they are commanded to confess their sins at least once a week, since this is not a counsel, but a command. Yet, should any one have actually

nothing to confess, he should at least kneel at the feet of a Priest to receive his blessing; for such an act of humility contributes not a little to strengthen the members in their love of virtue and to unite them more and more to God. He, therefore, who should neglect this Rule would not show a very good example, but would rather give evidence of great tepidity and dissipation of mind.

Those who are not Priests shall receive Holy Communion on all Wednesdays and Fridays of every week, and shall go to confession twice a week. For the greater progress of the Brothers there shall be in every house a spiritual Prefect, who shall instruct them in the Rudiments of the faith and in regular observance.

The Rector shall take very great care that the last sacraments of Viaticum and Extreme Unction be administered to the sick at the proper time; and that, should any one be in danger of death, he be not left without a Priest to console and assist him.

THE CHAPTER OF FAULTS SHALL BE HELD EVERY
FRIDAY OR SATURDAY.

During the more solemn octaves of the feasts of Our Lord, as Christmas, the Circumcision, Epiphany, Easter, Pentecost, the Ascension, Corpus Christi, the Most Holy Redeemer; also of the Titular Saint, The Immaculate Conception and The Assumption of the Most Blessed Virgin, Saint Alphonsus, and the feast of All

Saints; or if on the day on which the Chapter is usually held the feast of any Patron Saint of the Congregation should fall; in the Chapter the accusation shall be omitted, and only the exhortation shall be given; but this shall not be given on recreation days.

During Holy Week there shall be no Chapter of Faults; but on Holy Thursday, instead of the subjects, the Rector himself shall kneel down and accuse himself before them. The Rector Major and the Provincials shall in like manner accuse themselves in the house where they are staying. At the same time, the washing of the feet of the Community shall take place, and in the following manner: First, The VENI, CREATOR SPIRITUS shall be recited, and after an exhortation given by the Rector and by no one else, all shall remain sitting, and the Rector, as has been said above, shall accuse himself with great humility and sincerity of heart. Then shall begin the washing of the feet, according to the rubrics prescribed in the Roman Missal.

From the time of placing Our Lord in the sepulchre on Holy Thursday until the GLORIA in the Mass on Holy Saturday, all shall keep themselves recollected; and there shall be no recreation either after dinner or after supper.

PRAYER AND EXERCISES OF HUMILITY.

In every house where this can be conveniently done, all the Canonical Hours shall be re-

cited in common with recollection of mind and without chant or modulation of voice.

Three times a day there shall be mental prayer, in the morning and evening in common; in the afternoon privately in their own rooms, and each meditation shall last half an hour. These meditations shall be made chiefly on the theological virtues, on the life of Jesus Christ and His virtues, a living image of which they should show forth in themselves; and every month they shall have especially for their aim one of these virtues, in order that they may the better put it into practice and exercise it more in detail, by making their particular examination and having spiritual conferences on it. In the afternoon, every one shall also make in private a half hour's spiritual reading, and a visit to the Most Holy Sacrament, and to the Blessed Virgin Mary, for whom all should entertain a special devotion and tender affection, reciting, moreover, every day the third part of the Rosary. Twice a day all are bound to make an examination of conscience in common; namely, in the morning, before dinner, and in the evening, before going to bed; and after the evening examination they shall recite the Litany of the Blessed Virgin, and ask the Superior's blessing.

According to the injunction of the Rule, at table "while the body is being refreshed the mind should be nourished by the reading of some spiritual book." This reading shall take

place at dinner and at supper; but on recreation days, after the reading at dinner of some verses of Holy Scripture, and at supper of a few passages from a book treating of the praises of the Blessed Virgin, the Rector shall dispense with the rest of the reading, and at the same time, with the silence, which ought always to be inviolably kept in the refectory. Let the Superiors, however, remember that it is not in their power to dispense arbitrarily with the reading at table. The days when this may be done are determined by the Rule and Constitutions.

At dinner the reader, standing and with head uncovered, shall first read a chapter of the Holy Scripture, then the life of a Saint, Church history, or of a book treating of the virtues and other works of this kind. But at supper, instead of a chapter of Holy Scripture, there shall be read something about the virtues and praises of the Blessed Virgin, especially from the book of Our Holy Father Alphonsus; and the rest of the reading shall be as at dinner. But at supper on Saturdays or Fridays, the greater part of the reading shall be from the Rules and Constitutions, and then from a book treating of the praises of the Blessed Virgin. On Thursday and Friday of Holy Week, the history of the Passion of Jesus Christ shall be read in the vernacular.

Every year every member of the Congregation shall make the spiritual exercises during

ten days, in total retirement and strict silence; and every month, he shall spend a similar day in recollection.

Every member of this Institute should, above all, deem it the highest honor to perform even the lowest work of the house, in order to acquire holy humility. Hence, even the Priests, shall by turns serve at table and wash the dishes. To set an example to the rest, the Rector may serve at table on one day of the week; and on one day the Minister shall serve at table, and on another day shall wash the dishes. Moreover, among the members of the Congregation, there should never be any contention as regards precedence, since every one should desire to occupy the last place.

SILENCE, RECOLLECTION, MORTIFICATION, AND CORPORAL PENANCES.

The life of the members of the Congregation should be a life of continual recollection; in order to acquire it, they shall in the first place have greatly at heart the exercise of the presence of God, frequently exciting themselves to short but fervent ejaculatory prayers; they shall likewise be very great lovers of solitude, and shall not leave their rooms without necessity, and shall above all things observe silence, which is so praiseworthy in all Institutes. In the evening after the ringing of the Angelus, till the next morning after the Hours have been recited in common, they are absolutely prohibited from speaking or sending messages

to one another, without the express permission of the Superior, except only during the hour of recreation after supper. Moreover, they shall observe silence for three consecutive hours after the end of the afternoon recreation. In the church, the choir, the sacristy, the kitchen, the refectory, and the dormitories, they shall speak only when necessary, in a few words, and in a low tone of voice. The Superiors shall rigidly exact from their subjects the observance of this Rule.

The exercise of the presence of God should always be familiar to the members of our Institute, and accompany all their acts, if they desire to do them rightly and to please the divine Majesty. But especially should they endeavor to render this exercise familiar to themselves when they are engaged in holy works, as when they recite the office, serve at the altar, celebrate Mass, hear confessions, preach, and so forth, by frequently reflecting on how they ought to conduct themselves before God, who is always present with us in our actions. For if the members of the Congregation do not perform their actions with a lively faith in God's presence, they will be actuated only by their passions and natural inclinations in all that they do.

Idleness, which is the source of all evils, the members of the Congregation should always avoid. They shall, therefore, endeavor to be always occupied, either in fulfilling the duties of their charge, or studying, or praying, or in

reading pious and holy books; they should ever strive with all care to advance in the practice of virtue, and to render themselves capable of discharging the various duties of our Congregation.

Therefore, as the Rule says: "They shall be very great lovers of solitude, and shall not leave their rooms without necessity"; but particularly should they guard against remaining idle in the entrance hall, or in the parlor, in the corridors, or at the windows and other parts of the house, especially those exposed to the view of seculars; and still more should they guard against this when they are in the company of seculars.

They shall never speak to seculars except when necessary, and when they have to fulfill the duties of their office; and this they shall do as briefly as possible, and in the places destined for the reception of outsiders. In their presence they shall not show themselves desirous of hearing useless things, or those things by which dishonor may in any way be cast upon their state. Let the things of the world be left to the people of the world; it is our business to take care only for those things that serve to increase God's glory. They shall, above all, avoid too great familiarity in their intercourse with seculars, and that kind of intimacy which savors of the world.

They shall also carefully shun all shadow of altercation and fault finding; and endeavor to

season their conversation with some pious remarks for the edification of others. Most especially, however, should they guard against showing themselves eager for their own interest, or honor, and for the esteem of men, particularly if therewith is connected contempt for others. While speaking on literary and scientific subjects, they should conduct themselves in such a manner that they may never appear to despise those with whom they are disputing; since it becomes every one of us to desire intensely and from his heart that he himself should be found fault with and others praised.

The little silence of three hours, which the Rule imposes every day on the members of the Congregation, shall begin immediately at the end of the after dinner recreation; then every one should cease to speak as soon as he arrives at the threshold of the house; and the Rector shall give the example to others by sacrificing to God the desire to finish the conversation which he has begun. This silence shall always last three full hours.

This Rule of silence all the subjects, as well as the Superiors, shall most conscientiously observe, and they are cautioned not to violate it either by speaking or by making even the least noise; as by walking hurriedly, by slamming the doors, by loud talking, and so on. All these disturbances of silence shall be most carefully avoided; since all the members of the

Congregation should live in continual recollection, and as religious maintain a grave and sedate deportment.

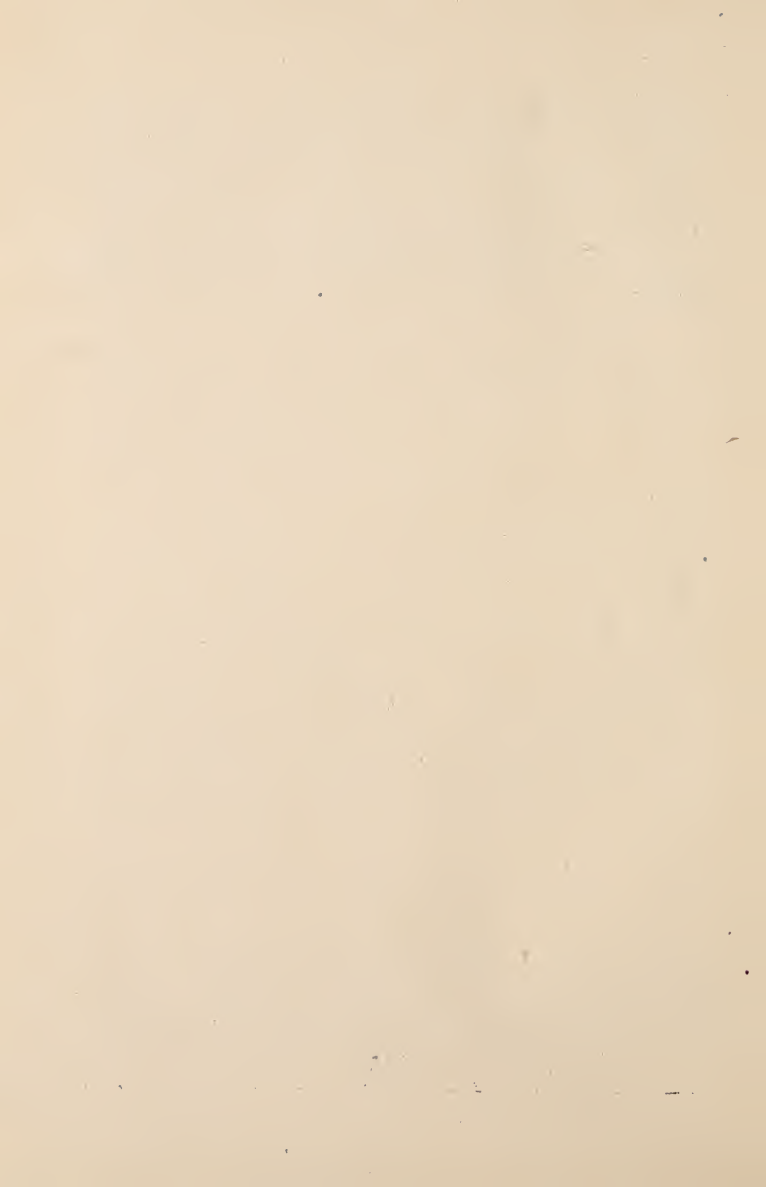
Evangelical laborers should, moreover, have much at heart Christian mortification, in order that they may reap abundant fruit from their apostolic labors. Hence the subjects of this Institute shall especially devote themselves to interior mortification, to the conquering of their passions, and to the abnegation of their own will in all things, seeking like the Apostle to find their pleasure in the sorrows, contempts, and humiliations of Jesus Christ.

Then with regard to corporal penances, they shall fast on all the vigils of the feasts of the Blessed Virgin; they shall eat Lenten food during Advent and the novena of the Holy Ghost; but the refectioin in the evening shall be more abundant than on the fast days of the Church. On two days of every week—on Wednesdays and Fridays—all shall take the discipline in common. They shall sleep on straw; woollen pillows and sheets of ordinary linen are, however, allowed. The beds, as a rule, shall be seven palms in length by three and a half in breadth.

HOURS AND THE DAY ALLOTTED EVERY WEEK TO RECREATION.

In order that the Evangelical laborers may not be indiscreet in chastising the body, they all are obliged to take part in the prescribed recreations, which usually consist in an hour

after dinner and an hour after supper, when all shall assemble in one and the same place. There shall also be one day's recreation every week. Moreover, they are not allowed, without the permission of the Superiors and their spiritual directors, to perform any corporal penances or to burden themselves with too much labor.



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